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**WHAT DO THE SCRIPTURES TEACH RESPECTING THE FUTURE CONDITION OF THE JEWS?**

THE Jews have from the beginning been a peculiar people; peculiar as it regards their national character, and as it regards the objects to be accomplished by their national existence. They are at present, as is well known, dispersed among the nations of the earth; are rejecters of Christ and his religion; and are suffering in many ways the righteous displeasure of God.

Now, do the scriptures point out any change which is to be effected in their condition; and, if any, in what will that change consist?

The scriptures very clearly and decidedly teach, that the Jews will be converted to the Christian religion. "God hath not cast away his people." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." (Rom. ii. 2. 25, 26.) Indeed the Redeemer cannot reign over the nations of the earth, according to multiplied promises of scripture, without including the Jews among his subjects.

But will the Jews, after their conversion to Christianity, be restored to any of their former peculiar distinctions?

This is a question, in regard to which the opinions of wise and good men are not agreed. Some

suppose that the Jews, in connexion with their conversion, will be gathered from their dispersions, and be restored to the land of Palestine, and exist a community by themselves; and that they will hold a peculiar place in the divine favour, and be raised to a peculiar eminence, above all the other nations of the earth. Others suppose that the scriptures promise only their conversion to Christianity, leaving their outward condition undetermined.

The opinion that the Jews will be restored to Palestine, and as a nation be peculiarly favoured of heaven, has been supposed to be very clearly taught by the prophets. A declaration found in Amos has been considered as relating to this subject. "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Ch. ix. 14, 15.) In connexion with this passage, God says that he will "raise up the tabernacle of David that is fallen,—and build it as in the days of old;" and cause his people to "possess the remnant of Edom, and of all the heathen." (ver. 11, 12.)

Similar representations are given in Isaiah. The prophet, having mentioned that there was to be a root out of Jesse, to stand as an ensign of the people; and that the Gentiles should seek unto it, and find its rest glorious;—thus pointing out, as is generally supposed, the Christian dispensation—adds, “And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people.” He says that they shall be brought from Egypt, and Pathros, and Cush, and Elam, and Shinar, and Hamath, and the islands of the sea—and from the four corners of the earth. They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And in the accomplishment of this, God shall destroy the tongue of the Egyptian sea; and shall smite the river in its seven streams, and make men go over dry-shod. (Chap. xi. 10—16.)

Many other passages of the same general import may be found in the writings of the prophets. But the two now mentioned are probably sufficient to serve as a specimen, and to show in what light the whole should be viewed. I do not here enter into the inquiry, how many of these passages relate to events which took place soon after the passages were written. This is an inquiry, however, which merits serious consideration. But I shall allow, in the present discussion, that the declarations of scripture which have been adduced, and others of the same general nature, do relate to that restoration of the Jews which is yet to take place. Are these declarations, then, and others similar to them, to be interpreted literally, or are they to be understood in a figurative sense?

It will probably be admitted by all, that these and similar passages contain some expressions which will not allow of a literal interpretation. The most strenuous advo-

cate for Israel's restoration to Canaan, will hardly contend that the tabernacle of David, which is fallen down, will be literally raised up and rebuilt, as in former days; or that the Jews will literally possess the remnant of Edom and of all the heathen—be masters of the whole world. He will hardly contend that, in the restoration of this people, God will again literally divide the Red Sea; or literally dry up the rivers, and make men go over dry-shod. In these representations probably all will admit, that future blessings are promised under imagery drawn from past events.

There are other promises couched in similar language, which, it is equally evident, must be interpreted in the same way. Thus, after it is said that the Gentiles shall come to Zion's light—after the establishment of the Christian dispensation, and the conversion of the world,—God promises that the flocks of Kedar, and the rams of Nebaioth, shall come up with acceptance on his altar. (Is. lx. 3. 7.) Who believes that the altars, and sacrifices, and other rites of ancient Jewish worship, are to be literally re-established under the Christian dispensation? Who does not see that the blessing promised is spiritual in its nature; and that the language, borrowed from the established forms of worship at that time, must be interpreted in a figurative sense?

Let any one also read the last nine chapters of Ezekiel's prophecy. There he will find the future glory of Israel set before him. They inhabit a great city, with a magnificent temple. They have altars, and priests, and sacrifices. They have all the ceremonies and observances of the Mosaic dispensation. The land of Canaan is divided among their twelve tribes; and the whole economy of the nation is established precisely as it was in the days of their former prosperity.

Now no man will contend that, on Israel's restoration to Canaan, all this will be accomplished literally. Some part of the representation is, by the admission of all, to be understood figuratively. And here the question arises, Where shall the figurative interpretation stop, and the literal begin? How much of the language of scripture on this subject is figurative, and how much is literal?

Undoubtedly it must be admitted that this language is figurative, so far as it is founded on those peculiarities of the ancient worship which are done away by the Christian dispensation. Altars, and sacrifices, and purifications, and many other observances, will not literally exist.

Let the inquiry then be made, whether, if a part of the language of scripture on this subject is to be interpreted figuratively, the whole may not be thus interpreted? If the promise that the Jews shall be restored to the observance of the Mosaic rites, is to be understood, not literally, but simply that they shall be restored to the enjoyment of religion, why may not the promise that they shall be restored to Palestine be understood, not literally, but as indicating their return to the divine favour?

A moment's consideration will show that this interpretation is very natural. In all their former dispersions they looked on a return to their own land, and to the enjoyment of their religious rites, as the richest of God's mercies. This was, in a very important sense, under the ancient dispensation, a restoration to the enjoyment of religion. Would it not hence be very natural, in predicting a future restoration to God's favour, to borrow language from the state of things then existing? And as a part of the language employed on this subject must be understood in this manner, why shall not the principle be car-

ried through, and the whole of it be thus understood?

Let us see if there are any other passages which will help us to settle this question. God says, "I will make them one nation in the land upon the mountains of Israel: and David my servant shall be king over them." (Ez. xxxvii. 22. 24.) We are certainly not here to understand that David, literally, will be Israel's king. The meaning is that Israel will submit, and be happy, under the government which God shall appoint for them, even as they formerly did under the government of David: they shall enjoy the blessings of the Messiah's reign, of which the reign of David was a faint emblem. Now, since the promise that David shall be their king, must be understood, not literally, but as a promise of spiritual blessings; why shall not the promise of planting them again on the mountains of Israel be understood, not literally, but as a promise of those high spiritual blessings and privileges which, once, the mountains of Israel alone afforded, but which now, under the Christian dispensation, may be equally enjoyed in any other part of the world? Do not the rules of interpretation allow, and, if there are no opposing considerations, do they not require, that we take this view of the subject?

There are one or two other passages which it may not be amiss to mention. "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. viii. 23.) And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Jer. iii. 17.)

Now here are expressions which, understood literally, give the Jews, at their restoration and afterwards, a great pre-eminence above all other nations; and which, at their restoration, make all other nations follow them to Jerusalem, as the place where God has his seat, and is to be worshipped. But who believes that the Gentiles must go to Judea, and be gathered into Jerusalem, to worship God? Every man understands this representation of the prophet in a figurative sense, as signifying simply that the Gentiles will be converted to the true religion, and be brought to the worship of the true God, who, at the time when the prophet spoke, was worshipped chiefly at Jerusalem, but who is now worshipped, in spirit and in truth, in any part of the world. And the remark that other nations shall take hold of the skirt of him that is a Jew, and go with him, seems to signify the eagerness with which they will inquire on the subject of religion, and the readiness with which they will unite themselves to God's true worshippers, wherever found. The Jews, when the prophet wrote, were God's peculiar people. With them, and almost with them only, was the knowledge of the true God. To hear, therefore, and follow their instructions, was to embrace the true religion. Hence, in pointing out the future conversion of the Gentiles, the prophet very naturally used language accommodated to this subject; used language founded on the state of things then existing.

But if the prophet, when he tells us that the Gentiles are to be gathered into Jerusalem to worship God, means only that they will be converted to the true religion, why may we not, when he tells us that the Jews will be gathered there, understand him as meaning only that they will be converted to the true religion? If the language in the one case, is to be interpreted

figuratively, why shall it not be thus interpreted in the other?

Perhaps the New Testament will throw some light on the subject before us. We there find the conversion of the Jews to Christianity very frequently mentioned. The veil shall be taken away from their hearts: (2 Cor. iii. 16.) They shall be grafted into their own olive-tree: (Rom. xi. 24.) As touching the election, they are beloved for the fathers' sakes. (Ibid. v. 28.) And if their return to Judea, and the re-organization of their national establishment, constitute a part of the promised blessing, we may certainly expect that the writers of the New Testament will speak of these things as clearly, at least, as the prophets did who lived several centuries before them, and under a darker dispensation. And since a part of what the prophets wrote must be understood figuratively; and since the whole, without violating any just rule of interpretation, may be thus understood; we shall do well to see whether the instructions of Christ and his apostles will help us towards a decision of what now remains doubtful.

But where are those declarations of Christ and his apostles, which show that the Jews shall be returned to Canaan, and be re-organized into a nation, and enjoy those peculiar distinctions which some suppose are in reserve for them? So far as I recollect, the whole New Testament is silent on this subject. And what inference shall this silence lead us to make? When so much is said about the conversion of the Jews to Christianity, and nothing is said about their return to Palestine, and the supposed distinctions connected with it, is it not reasonable to infer that that return, and those distinctions, constitute no part of the promised blessings; and that, when the Jews are brought to embrace Christ, and his religion, the whole import of the language



of the prophets on this subject will be accomplished?

But not only is the New Testament silent as regards any thing which might favour the opinion that the Jews are hereafter to enjoy great and peculiar distinctions as a separate community: it contains some expressions which directly militate against that opinion. Christ, speaking with reference to the Jews, says, "Other sheep I have, which are not of this fold: them also I must bring; and there shall be one fold and one shepherd." (John x. 16.) This seems to imply that all his people will be, essentially, placed on a level, and treated alike. The apostle says that the wall of partition between Jews and Gentiles, Christ hath broken down, to make, in himself, of the two, one new man. (Eph. ii. 14. 15.) And again he teaches us that, under the Christian dispensation, distinctions which had formerly existed were done away. Here "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col. iii. 11.)

Such is the uniform representation of the New Testament, whenever it speaks on this subject. And does not this testimony furnish us with a safe guide in explaining the language of the prophets? Added to the silence of the New Testament on the other side of the question, is it not decisive that the Jews get the whole amount of their promised blessings, when they are brought to an interest in the gospel, on an equal standing with the Gentile world?

I know that the Jews have been the peculiar people of God, and have been peculiarly distinguished as the objects of the divine care and beneficence. And from this we may be ready to infer that it always will be thus with them.

But we should remember that their former distinction was for the

accomplishment of a great object; which object being accomplished, the necessity of the distinction ceases. God would make an experiment with the world, to let it be seen what human powers would accomplish on the subject of religion, when left to struggle alone. But whilst this experiment was going forward, lest all knowledge of himself and the true religion should be lost from the earth, he selected one people whom he would not give up to themselves entirely; with whom he would deposit such communications as he had made, and might wish to make, for the ultimate benefit of the world; and among whom should rise up, in due time, a Saviour for all nations. The Jews never were the peculiar people of God, *in that sense in which they sometimes understood themselves to be*. God frequently says to them, "Be it known unto you, not for your sakes do I these things unto you: but for mine own sake."\* It was for the accomplishment of his own purposes that these things were done.

But when the experiment with the rest of the world was completed; when the oracles of God were preserved through the period of darkness, for the benefit of subsequent ages; and when the great Deliverer had come; the accomplishment of these purposes was effected. Then why need the distinction which previously existed be kept up? The whole New Testament, as we have seen, teaches us, when it speaks on the subject, that it ought not to be kept up. The object is accomplished—let the distinction cease.

It may be said, indeed, that the dispersion of the Jews from Palestine has been literal. And from this, it may be thought, an argument arises in favour of their literal return. But is it not probable

\* Deut. ix. 5, 6. Ps. cvi. 8. Ezek. xxxvi. 23. and other places.

that the divine purpose, in their dispersion, while it included the punishment of the nation for their unbelief and sin, was yet designed chiefly to effect a complete abolition of the old system of rites and ceremonies? Their literal dispersion seems to have been, in some sense, necessary, in order to the accomplishment of this object. But their literal return is not necessary in order to their enjoyment of the privileges of Christianity. Under the Christian dispensation, the whole arch of heaven is a temple, and the whole earth an altar, and every holy man a priest to offer spiritual sacrifices by Jesus Christ. In this temple let every believing Jew worship: on this altar let him offer his sacrifices: and be content to stand on a level with his brother converts from the Gentile nations.

This is an appointment, however, to which the Jews yield with great reluctance. It was one of the grand causes why they rejected Christ, that he would not allow them in that outward distinction and pre-eminence above other nations, which they claimed. If any thing of this distinction and pre-eminence had been promised them, why did not Christ grant them as much at least as the prophets intended, and so remove all needless difficulties to the acceptance of his religion? Even further, if this distinction and pre-eminence had been promised them, they had a right to claim it, and Christ must have been under obligations to allow it to them. Yet he allowed it not. And this shows that it was not promised.

If it should be said that it was promised on their repentance and faith, it may then be asked why Christ did not thus explain the matter to them? And it may be asked, still further, why the apostles did not allow those Jews who had ac-

tually become converts, this distinction and pre-eminence among their Gentile brethren? There was no point in which the Jewish converts were more strenuous than in this, that they might be considered as holding a more distinguished place in the church than their Gentile brethren. And there was no point in which the apostles declared themselves more fully and decidedly than in this, that under Christ's dispensation there was neither Gentile nor Jew, but all were on a level—all were one. Now, what reason is there to believe that, when the whole Jewish nation are converted, they will be admitted to any better standing than the first converts after our Saviour's ascension?

Perhaps the Jews, when the way is open, will many of them resort to Palestine. It would not be strange that this should be the case. Yet probably as they become real converts to Christianity, they will think more of the heavenly Canaan than of that on earth. And it may be doubted whether their usefulness in the world, after their conversion, would be so great, if they were enclosed in a separate community by themselves, as if they were still living in the four quarters of the earth. Be this, however, as it may, it has but little bearing on the present question. Many things may yet take place respecting the Jews, of which the scriptures give us no information; and which we cannot now, therefore, make a part of our belief, without going beyond what is written. But it is important for us to know how far the scriptures do go; what they do teach; both as the truth itself is valuable, and also as it might throw some light on the best methods of benefiting that interesting, but long neglected and much abused, portion of our race.

ALEPH.

## A SERMON.

Philippians ii. 21.

*For all seek their own, not the things which are Jesus Christ's.*

CHRISTIANS are commanded to grow in knowledge as well as in grace, because knowledge of duty must precede the performance of duty; knowledge of what is acceptable to God must be prior to acceptable obedience. Deficiency in knowledge, therefore, will be accompanied with deficiency in practice; hence the same consistency, and an entire uniformity, are not to be expected in all the professed followers of Christ. There is a great diversity in the manner and ability of perception, and in previous advantages; which diversity is not inconsistent with the existence of true religion, but furnishes a reason why the strong should bear the infirmities of the weak. In spiritual as well as natural life, there are different stages: maturity is not expected at the moral, more than at the natural birth. Each stage from infancy to advanced age has its duties; nor are we to consider him as destitute of holiness who has not reached its highest attainments. What would be regarded with tenderness, and overlooked as a weakness, in one member of Christ's family, would be noticed with severity and marked with censure, in another. In nothing perhaps is this inequality among Christians discoverable, more than in the efforts made for the enlargement of the Redeemer's kingdom. Some make an occasional prayer for the salvation of souls and the conversion of the world; others appropriate a very small portion of their substance to the furtherance of these objects; while others add a remnant of time; and a few make great sacrifices and laudable exertions. Now these would all desire to be accounted Christians; but if they were to be judged by a scale

graduated to a high exercise of benevolence, they would, with the exception of the few, be found wanting. It has been the mistake of some great and good men, that they have resolved the whole of Christian character into an illustration of one individual principle, which has led them to set aside true evidences of grace, which were not considered as springing from that root. To generalize and classify the different graces as though they were the branches of a different stock, has occasioned much uneasiness and darkness among professed Christians, and been the ground of much disputation in the church.

Although great allowances are to be made in judging of the evidence and degrees of piety, still there are certain prominent and radical characteristics, which enter into its very nature, and absolutely decide the fact of its existence. No man, for instance, can he pronounced a Christian, who does not love God supremely; yet he may not in every case give indubitable proof that he acts under the influence of this love. The diversity among professors of religion, arising from constitution, habit, education, and prejudice, renders it extremely difficult to decide upon satisfactory claims to Christian character. It would be an improper judgment, no doubt, to say that all the teachers and Christians alluded to by the apostle in the text, with the exceptions of Timothy and Epaphroditus, were destitute of a principle of piety; although he makes the general assertion that they *all sought their own, not the things which are Jesus Christ's*. Now if it were a fact that, in every instance, they consulted their own interest to the neglect of the welfare of Christ's kingdom; that they *always preferred* their own benefit to any claim which the great Head of the church asserted, they gave very conclusive evidence that the *love of God*



was not in them. But the apostle, we think, is to be understood as saying that there were many, of whom he might expect better evidence of their attachment to the cause of Christ, who were grossly deficient in zeal and devotedness. The text is rather a complaint against them, than a judgement passed upon them; nor against them alone is this complaint urged, but against Christians and teachers of the present day also. It is a truth that has too many applications, now, that *all seek their own, not the things which are Jesus Christ's*.

The terms used by the apostle are often misunderstood; they need to be explained. The declaration is general, and requires to be proved; the complaint is a serious one, and must be exposed. These are our topics of discussion.

I. We are to explain the meaning of the apostle. There are those who take the words of Jesus Christ literally, where he says, *If any man would be his disciple, he must forsake houses and lands, father and mother, wife and children, give up every worldly and personal interest; and therefore they cast themselves entirely upon the providence of God; in the strictest sense, they know no man after the flesh; they desire to speak of nothing, to be interested in nothing, connected with this world.* Such have been termed mystics, and were all to follow their example, civil institutions would languish, the light of science would be extinguished, civil government and rational liberty would expire. Others again strip religion of all its spirituality; reduce it to a mere name; confound and explain away the very terms by which it is designated. Such would make no distinction between the things of Christ and the things of this world. Between these two classes there is a wide difference: the latter would term the former enthusiasts and madmen; the former would account the oth-

ers enemies to God—far from righteousness. Between these are many others, distinguished by shades of difference, who put various and opposite constructions upon the truths of God's word. The things which the apostle calls our own, are doubtless our secular interests, our ease, honour, and profit; which are usually styled "*worldly concerns*." The things of Jesus Christ are whatever relates to his kingdom and glory, particularly the welfare of the church.

A man seeks his own interest in preference to the things of Christ *when he gives it the first place in his affections*. Take no thought for your life, says Jesus Christ, what ye shall eat, nor what ye shall drink, nor yet for your body, what ye shall put on: i. e. take no anxious, distressing thought, so as to occupy your whole attention, and absorb all your desires—but seek first the kingdom of God and his righteousness—*first* in point of importance, and first in point of affection—and all these things shall be added unto you. Those therefore who feel a deeper interest in what concerns their personal benefit, the prosperity of their family, or any secular object, than in the enlargement of Zion—the success of the gospel, seek their own, not the things of Christ.

A man seeks his own interest in preference to the things of Christ, *when he neglects religion to attend to it*. There are those who devote their whole time to the world. The sabbath sometimes suspends their labour, but not their worldliness. They have but one object: to that they are entirely given up. This is self-aggrandizement. Concerning such it may be justly said, they seek their own: self is the idol they worship. There are others, who divide their time between the world and God, but who make their spiritual concerns subordinate to their temporal. All men are not alike situated. Some have no rea-



sonable excuse for neglecting a single duty: others feel that their callings and circumstances in life plead an apology for their want of punctuality in attending to all the concerns of the church. But God has placed none of his children in situations where the world can claim superiority to the interests of his kingdom; where they are at liberty to reverse the command of Christ, and seek their own profit first, and then the kingdom of God. There are many who arrange all their secular concerns, and then, if the claims of the church do not interfere with these arrangements, they will attend to them; but if they clash, Christ and the soul are dispensed with. Such evidently seek their own.

II. We remarked that the declaration of the apostle was *general*, and required to be *proved*.

Perhaps the apostle referred to some Christians and ministers at Rome, who, through a regard to their own ease and convenience, refused to visit the Philippians; or to those teachers mentioned in the first chapter of this epistle, who preached Christ from envy and strife; but from the manner in which these words are introduced, it is evident they are designed for universal application. Of their truth, as applied to the unregenerate, there can be no doubt. The testimony of Jesus Christ is abundant proof: For if ye love them which love you, what thank have ye? for sinners also love those that love them; that is, they are governed altogether by a regard for themselves. And there is reason to fear that too much of this spirit leavens the great body of professed Christians. To a great multitude who sought the Saviour with every testimony of respect, during the days of his flesh, he said, Ye seek me not because ye saw the miracles—not because ye were convinced of the divinity of my mission, and filled with love for my character; but

because ye did eat of the loaves and were filled. All this appearance of friendship originated in mercenary motives. While a remembrance of past favours is fresh in the mind, or while the tide of popular feeling sets strong in favour of Christ, many may use the language of one who had neither principle nor love: Lord I will follow thee whithersoever thou goest; but when a season of trial arrives, and the love of many waxes cold, they will shrink from duty, and seek their own, not the things of Christ. Much of the outward regard for religion that is manifested, many of the efforts that are made for the spread of the gospel, spring from selfishness. What was said of the Pharisees concerning their zeal and attendance upon duty, may with equal truth be said of many who wear the appearance of religion—they do it to be seen of men. But if selfishness prompts many to attend to religion, it leads others to neglect it. Alas! if the apostle were to search for those among us who would make sacrifice of life and property for Christ, he might say with still greater propriety, all seek their own, not the things of God. Where are those who were once loud in the praises of Immanuel; who considered no labour of love too great to be performed for Him who laid down his life for sinners; who suffered no impediments to keep them from paying their vows in the sanctuary? A! humbling proof of our mercenary spirit—our engagedness has fled like the morning cloud, and the early dew that goeth away. If you will visit them once a week, lavish praises upon them, gratify their pride by distinctions, or their curiosity by novelty, they will condescend to visit the sanctuary and other places of worship. Well might Jesus Christ address such, as he did the multitude in the days of his humiliation, Ye seek me, not because of your regard for my glo-

ry, your obedience to my commands; but because of the loaves and fishes—the favours you expect, or the gratification you anticipate. Facts written in the tears of the righteous, in the blood of perishing souls, prove too plainly the truth of the declaration, that *all seek their own*. The languishing state of Zion, the general indifference that prevails in relation to the realities of eternity, the feeble hold which institutions of benevolence have upon the church, the apathy of Christians, the stupidity of the impenitent,—tell too plainly of the melancholy truth announced in the text.

III. The complaint urged by the apostle is a *serious* one, and *must be exposed*.

Those against whom this charge is brought, should remember that it lies against an essential evidence of Christian character. For every man to seek his own in preference to the things of Christ, *is contrary to the spirit and design of the gospel*: which is benevolence. Its whole scope is beautifully expressed in that song which was sung by the angels at the birth of Christ, *Glory to God in the highest, peace on earth, and good will to men*. It is the gospel of the grace of God, and therefore brings favour and life to those that are ill-deserving. God, the author of it, is love; and he has manifested his benevolence in the most unequivocal manner, by acts which have excited the wonder and admiration of heaven. Herein is love, says St. John, in its highest exercise, in its fairest character, not that we loved God, but that he loved us, and gave his Son to die for us. Jesus Christ, the publisher of it, the object of its prophecies, the truth of its shadows, the substance of its promises, the author and exemplar of its doctrines, was actuated solely by benevolence. He had no object of his own to accomplish; he laid down his life for his enemies: all

he said and did was to effect our salvation. God commendeth his love toward us, that while we were yet sinners Christ died for us. His whole life was but one series of holy and benevolent acts, and it closed with a prayer for his murderers. For ye know the grace of our Lord Jesus Christ, says an apostle, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. All the offers of the gospel are made in the purest spirit of benevolence. The light of the gospel, like the natural sun, visits the evil and unthankful; its blessings, like the showers of heaven, fall on the unjust and disobedient. The whole effect of the gospel, in the spirit it inspires, the principles it inculcates, the character it forms, the laws it publishes, and the good it accomplishes, proves its benevolence. Those who early promulgated it were actuated by the most disinterested motives. Taking their lives in their hand, and with the surrendry of ease, and honour, and wealth, they went forth in opposition to every selfish principle, preaching the gospel of the kingdom; their zeal, and self-denial, their labours, and prayers, and tears, evinced that they had caught the spirit of their message, which published peace and good will to men.

Now, if those who are admitted into the visible church of Christ are said to be *partakers of the divine nature*, are styled *followers of God as dear children*, are described as *putting on Christ, walking even as he walked*, partakers of his spirit, and are represented as having his law written upon their hearts, what are we to think of those who live only to themselves; who, though they profess to receive the gospel, whose spirit is mercy, whose design is benevolence, are yet governed by a principle wholly selfish? Surely, when they behold themselves in this pure mirror,

they must perceive a palpable inconsistency, and acknowledge an important deficiency. If the great principle of love to God be not predominant in the heart, we are as sounding brass and tinkling cymbals.

Again: For any man to seek his own in preference to the things of Christ, *is contrary to the nature of true religion*. The great requirement which is a summary of the decalogue, you well know: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. This principle of love is one, that is, it is the same: the difference of its exercise springs only from the difference of its objects. Love is the fulfilling of the whole law. He who loves God will, from the same affection, love his neighbour. The nature of true religion, as described in the Bible, is benevolence. Witness those striking words of Jesus Christ, He that loveth father or mother more than me, is not worthy of me, and he that taketh not his cross and followeth after me, is not worthy of me. Whosoever forsaketh not all that he hath, he cannot be my disciple. For if ye love them that love you, what thank have ye? for sinners also love those that love them. But love ye your enemies; and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful, and to the evil. Observe, also, that declaration of the apostle, *Charity* seeketh not her own; that is, is wholly destitute of any selfish character.

Now, if true religion consists in loving God supremely, in denying ourselves, in seeking the general good, it must be a serious charge, brought against one of its professed friends, that he makes *all* his duties subserve his own interest; that he loves most, and is most anxious to promote, his own purposes; that his feelings are *most* awake, and

his heart most devoted, to his secular concerns.

Thirdly: For every man to seek his own in preference to the things of Christ, *is contrary to the vows made in our dedication to God*. Those who join themselves to the Lord in a perpetual covenant, profess to esteem it both a privilege and a duty, and they would be considered as doing it from a principle of supreme attachment to God and his cause. In this solemn and interesting transaction, of which heaven, earth, and hell are witnesses, they avouch the Lord Jehovah to be their God for ever, to the exclusion of all idols; and they consecrate to him all that they have, and are, or may possess, without any reservation—to the abandonment of all selfish ends. Of the duties and sacrifices required of them, *they*, in consequence of this decision, are not the constituted judges: the will of God is the measure and standard, and it is to be ascertained from his word and providence.

How, then, shall we justify a narrow, selfish course of conduct in those who have taken these vows upon them; who, when God demands of them for the spread of his gospel, for the support of his cause, for the advancement of his kingdom, a portion of the substance which they have laid at the foot of his altar, and upon which they have inscribed his name, not only withhold it, but convert it to a use that must be considered detrimental to his interests; who, when God requires of them for the enlargement of his church, the good of sinners, and the salvation of men, a portion of that time which they devoted to him, and for which they must render a strict account, not only refuse the claim, but spend their time in a way that is calculated to strengthen the prejudices of the world against the gospel. Is not such a spirit and course of conduct in the face of every covenant engagement?

Fourthly: It is *contrary to the*



*influence which the gospel exerts.* A religion of benevolence, it imparts the same spirit to all that come within its influence: it effects an entire revolution in the whole man; it operates both by means of gratitude and obligation. The whole tendency of the gospel is to lead us away from ourselves to God. For the love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Ye are not your own; ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. Those, then, who live unto themselves,—who are governed principally by a regard for their own interest, are strangers to the motives of the gospel; they have never felt the love of Christ, nor appreciated the price of redemption.

Fifthly: It is contrary to the prayers we offer to God. Prayers are offered, not merely for ourselves, but for others: not only for temporal, but for spiritual blessings. Christians pray that God would revive his work, awaken sinners, increase his church; that the gospel may be sent to the heathen, and that Jesus may see of the travail of his soul and be satisfied. But prayer will do none of these, without the intervention of means. Prayer is not only the language of want, but of benevolence. It desires the good of all. But how shall we reconcile the conduct of those who pray so earnestly for the salvation of souls, and seldom appear in those assemblies where God's saving power is known; who desire a revival of religion, and lift not a finger to promote it; who pray for the spread of the gospel, and the conversion of the world, and give nothing to send forth the Bible, and the living preacher to expound it?

Sixthly: *It is to resemble the world.* Self-interest is the great spring that sets in motion the thousand wheels in society. All who are in a state of nature professedly seek their own. That is the character given in scripture of impenitent sinners. The conduct mentioned by the apostle in the text, annihilates all distinction between the church and the world. The strong features that designate the subjects of the kingdoms of darkness and light, would entirely be lost, and the glory and heavenly character of the religion of Christ be effectually obscured. The terms used in the Bible to distinguish the church and the world, are terms of contrariety and opposition. The one is called the kingdom of light; the other the kingdom of darkness; the one is denominated wheat, the other tares; the one is termed the precious, the other the vile; the one the servants of God, the other the servants of sin. And the ruling temper is represented as equally diverse: the one seek their own, the other the things of Jesus Christ; the one are wholly selfish, the other are benevolent. To cherish a spirit, exhibit a character, and pursue a course, which would render the distinction merely nominal which has its foundation in the elements of the moral constitution, must be an attempt alike subversive of principle, and dangerous to the interests of the church.

*My Brethren,*—We have here a test of the character of our religion. That which is common to the church and the world can be no certain evidence of religion. Correctness of sentiment, exemplariness of deportment, public spirit, generosity, and alms-giving, though in themselves of unspeakable value, and even essential to the validity of any claim to vital godliness, may not be satisfactory evidence of true piety; because they may be possessed in a high degree by those who have not the love



of God in their hearts. But if any man have not the spirit of Christ, he is none of his. The spirit of Christ, as we have seen, is eminently a spirit of the most expansive benevolence; he went about doing good; sacrificed ease, and time, and all things, for the good of men and the glory of God. If we are more interested in our own things than we are in the things of Christ, we are none of his: if we make more sacrifices for ourselves than for him; if we set our hearts more on temporal than on divine things; if we are more affected by the successes or disappointments of life, than by the prosperity or decline of Christ's visible kingdom,—we are none of his.—Every professed disciple may know whether he seeks his own in preference to the things of Christ. Here is an evidence that is unequivocal. By this test our Christian character will be tried.

We see a reason why religion often declines in the church. Religion claims, at the threshold, a relinquishment of the world, and of every carnal object. Its advancement in the heart, and in the world, is the triumph of light over darkness, of holiness over pollution, of truth over error, of benevolence over selfishness. It has to encounter obstacles of no ordinary magnitude; enemies of no mean power. If there be not a constant going out of ourselves, and beyond ourselves, a daily replenishing of the oil of grace in our lamps, a continual increase of spiritual strength and light; the cares of this world, the deceitfulness of riches, and the fascinations of pleasure, will induce a languor and deadness, a worldliness and alienation, which will lead to an abandonment of the closet, and of meetings for social prayer, and a neglect of all those duties which are connected with life and growth in godliness. A worldly spirit is a selfish spirit, and religion declines as that is cherished. Even the best

of men are so fond of personal ease and enjoyment, are so strongly attached by nature to worldly objects, and are so exposed to temptation, that if they do not live under a constant impression of eternal things; if the principle of piety be not daily gaining strength; if their graces are not invigorated by brighter discoveries of the divine glory, they will sink into neglect of duty, and into indifference respecting the interests of Zion.

How different and prosperous would be the state of the church, were this spirit of selfishness banished out of it. There would be unity, uniformity, and perseverance. No divisions would mar its peace, and deface its beauty: no distinctions would alienate the affections and distract the minds of the followers of Christ: no seasons of coldness and relaxation in the duties of religion, would mark the history of the church. It would approximate in appearance and character to that glorious church which, without spot, or wrinkle, or any such thing, will be presented to the Lord Jesus Christ at his appearing.

As the millennium approaches, the church will assume more of its primitive simplicity, purity, and zeal, till all its members will seek not their own, but the things which are Jesus Christ's.

Charity restored, and the church, now the arena of contention, would become the peaceable gathering-place of souls for the kingdom of heaven; the world, now the theatre of crime and deeds of darkness, would put on the appearance of paradise, and that kingdom which is righteousness, and peace, and joy in the Holy Ghost, would be universally established. The darkest feature of the curse would be removed; the sting would be extracted from the wounded heart; and the pang of disappointment no more be felt in any pursuit.

For the Christian Spectator.

THE song of Deborah, after the defeat and death of Sisera, exhibits the peculiar characteristics of Hebrew poetry as strikingly, perhaps, as any portion of their literature which has come down to us. The abruptness of its transitions, the brevity of the expressions, and the frequent ellipses, have contributed in some degree to render it obscure; but, to the English reader, this obscurity is greatly increased by the very inadequate version of it which is given in our English Bibles. For this reason, perhaps, the readers of the Spectator may not be displeased with an attempt to exhibit the sense of the poem in a clearer light. The reader is particularly requested to peruse the narrative which precedes it, in the fourth chapter of Judges; and to examine and compare the passages referred to in the subjoined notes.

THE SONG OF DEBORAH: JUDGES V.

2. That the leaders led in Israel,  
That the people spontaneously presented themselves,  
Bless ye Jehovah.

3. Hear, O ye kings; and give ear, O princes;  
I will sing, even I, to Jehovah;  
I will celebrate Jehovah, the God of Israel.  
4. Jehovah, when thou didst come forth from Seir,  
When thou didst advance from the land of Edom,  
The earth did quake, the heavens cast down,  
Yea, the clouds cast down their waters.  
5. The mountains were shaken at the presence of Jehovah,  
This Sinai, at the presence of Jehovah, the God of Israel.

6. In the days of Shamgar, the son of Anath,  
In the days of Jael, the highroads ceased;  
And they who once had travelled in the beaten ways,  
Now went in devious by-paths.

7. The leaders ceased from Israel; they ceased,  
Until I, Deborah, arose;  
Until I arose, a mother in Israel.  
8. The people chose new gods;  
Then war was in their gates;  
Nor shield appeared, nor spear,  
In forty thousands of Israel.  
9. My heart is with the chiefs of Israel,  
Who exerted themselves willingly among the people.

10. Ye who ride upon white asses,  
Ye who sit on tapestry,  
Ye too who travel on the way,  
Prepare a song;  
11. Because of the shouts of those who divide the spoil at the watering troughs.  
There let them celebrate the blessings of Jehovah,  
The blessings on his chiefs in Israel.  
Then let the people of Jehovah descend to their gates.

12. Awake, awake, O Deborah!  
Awake, awake! utter a song!  
Arise, O Barak!  
Lead captive thy prisoners, son of Abinoam!

13. Then I said, "Descend, ye remnant of the nobles of the people;  
Descend for me, Jehovah, with the heroes."  
14. They came down from Ephraim, whose dwelling is with Amalek;  
Behind thee was Benjamin, among thy forces;  
From Machir came down princes;  
And from Zebulon, leaders, bearing the sceptre.

15. The princes of Issachar, also, were with Deborah;  
Yea, Issachar was the reliance of Barak;  
At his feet they descended to the valley.  
Among the streams of Reuben,  
Great were the purposes of heart;  
16. Why then didst thou sit tranquil among the folds,  
To listen to the pipings of the herdsmen?  
Among the streams of Reuben,  
Great were the purposes of heart.

17. Gilead remained tranquil beyond Jordan;  
And Dan, why abode he with his ships?  
Asher sat in quiet on the coast of the sea,  
And dwelt in his havens in peace.  
18. As to Zebulon, his people slighted their lives, even unto death,  
And Naphtali, upon the lofty field.

19. The kings approached—they fought;  
Then fought the kings of Canaan;  
In Taanak, by the waters of Megiddo;  
Not a coin of silver did they carry off as spoil.  
20. The hosts of heaven fought,  
The stars in their courses fought against Sisera.

21. The stream of Kishon swept them away,  
That stream of battles, the torrent Kishon.  
O my soul, thou hast trodden down the mighty!  
22. Then did the horses hoofs rapidly beat the ground,  
From the haste, the haste of their heroes.

23. Curse ye Meroz, said the angel of Jehovah,  
Curse ye bitterly the inhabitants thereof;  
Because they came not to the help of Jehovah,  
To the help of Jehovah among the warriors.

24. Blessed be Jael among women,  
The wife of Heber, the Kenite;  
Blessed be she among women in the tent.  
25. He asked water, and she gave him milk;  
In a bowl for princes did she present curdled milk.

26. She laid her hand upon the pin,  
And her right hand upon the workman's  
hammer;

And she smote Sisera, she struck his head,  
She smote, she pierced his temple.

27. At her feet he sunk down, he fell, he lay  
along;

At her feet he sunk down, he fell;

Where he sunk down, there he fell dead.

28. The mother of Sisera looked through a  
window and called,

The mother of Sisera, through the lattice;

"Wherefore delays his chariot to come?

Why linger the footsteps of his chariots?"

29. Her wise matrons answered her;

Yea, she answered her own words:

30. "Lo! they have acquired, they divide  
the spoil;

A maiden, two maidens, to every man;

To Sisera a spoil of dyed garments,

A spoil of dyed garments, of variegated  
work,

A dyed garment of two colours, for the neck  
of him who takes the spoil."

31. Thus all the enemies of Jehovah shall  
perish!

But they who love him shall be as the sun,

When he cometh forth in his strength!

#### NOTES.

Verse 2. In this verse the occasion of the song is expressed, viz. gratitude to Jehovah, that notwithstanding all the affliction and despondency of the Israelites, from long-continued oppression (see c. iv. 3.) the few remaining chiefs and the people were willing to rouse themselves to battle, and thus shake off the iron yoke of Jabin. The word פְּרִיעוֹת *leaders*, has been misapprehended by our translators. That it means *chiefs, leaders*, appears from its use in Deut. xxxii. 42; from the parallel clause below in v. 9, where the corresponding word is חֲקֵקִי and from the fact that Onkelos, in Deut. xvi. 18, has used the corresponding Chaldee word for the Hebrew שְׂרָרִים *officers*.

3. The prophetess calls upon the kings and princes of the Canaanites to listen, while she sings the triumph of Jehovah the God of Israel, over one of their number. Compare Psalm ii. 2.

4, 5. These verses contain a description of the approach of Jehovah for the deliverance of his people. He is described as coming from Mount Sinai, which is elsewhere emphatically called the Mount of God, (Ex. iii. 1. xiv. 13. Num. x. 33.) by the way of Mount Seir, which stretches southward from the Dead Sea, on the eastern side of the great valley discovered by Seetzen and Burckhardt, through which the Jordan probably once poured its waters into the Dead Sea. The imagery is evidently borrowed from the phenomena of a thunder-storm; but whether such a storm is to be considered as having actually occurred on this occasion, cannot be certainly determined; see below, in the note on v. 20. It may be simply poetical costume; see the concluding note, and compare the similar de-

scriptions in Deut. xxxiii. 2. Ps. lxxviii. 3. Hab. iii. 3.; also Ps. xviii. 7. cxliv. 5. In v. 5, the form נָחַל is not from נָחַל to flow down with, but is the Chaldaic form of Niphal from נָחַל to quake.

6, 7. The poet now turns to describe the affliction and oppressed state of the people of Israel. The Canaanites held possession of all the level country and valleys, through which the direct roads passed; so that the Israelites, in their intercourse with each other, were obliged to use the unfrequented paths among the mountains; compare Judges i. 19. 34. and Is. xxxiii. 2. For Shamgar, see Judges iii. 31. Jael, who is here spoken of as a judge in Israel, is nowhere mentioned in the history. There was now no leader who could rouse the people to action, and make head against their oppressors; until Deborah arose. The phrase *mother in Israel*, spoken of a female, is equivalent to the appellation *father of his country*, spoken of a male. Both denote simply a *patron, protector, deliverer*.

8. The reason is here assigned, why God had thus cast off his people; they had chosen for themselves new gods; compare Judges iii. 7., iv. 1., x. 6., &c. *Gates* is here, by the usual idiom, put for *cities*.

9. Here the prophetess again utters her grateful feelings towards those few remaining chiefs who had exerted themselves to rouse the people; compare v. 2.

10. She now calls upon all ranks of people to celebrate Jehovah, on account of the glorious victory which had been achieved. Those who ride upon white asses, are probably persons of the highest distinction; compare Judges x. 4., xii. 13., where the sons of the judges Jair and Abdon are described in this manner. The epithet *white*, as applied to the ass, probably means nothing more than *whitish gray*; and perhaps the lighter the colour the more highly was the animal prized. They who sit on tapestry would seem to be those whose wealth enabled them to spread the divans or sofas in their houses with costly cloths. The word מְדִינִי is the plural of מֶדֶן, having a Chaldee form. They who travel on the way, probably means those whose poverty compelled them to journey on foot. So that the expressions are equivalent to the noble, the wealthy, and the poor, i. e. all classes.

11. The word here translated *those who divide*, has sometimes been taken as a denominative from חָץ *an arrow*, and therefore rendered *archers*; but without any adequate sense. It is better derived from the verb חָצַץ to divide. The word *spoil* is not in the original, but is evidently implied. The poet calls upon all classes to unite in a song, at or because of the voice of those who divide the spoil, i. e. to congratulate the victors. The booty was commonly divided by a victorious army, when they first halted after the battle; which was usually near some watering-place, or supply of water; and this of course was an occasion of rejoicing. This sense of the passage is illustrated by Isa. ix. 3: *They joy before thee—as men rejoice when they divide*

the spoil. Compare also 1 Sam. xxx. 16. In the latter part of the verse she calls on the victors, also, to celebrate Jehovah for his blessings thus vouchsafed unto them; and then directs them to return to their several cities.

12. The prophetess now utters an invocation to herself and to Barak. It is perhaps uncertain whether she here transports herself back to the commencement of her enterprise, and then these may be considered as the words by which she excited herself and Barak to action; or whether she merely pauses for a moment in her song, and thus excites herself to a new and higher flight. In the former case, the address to Barak anticipates his carrying off many captives; in the latter we may, perhaps, suppose the captives to be represented as standing near, and he is directed to lead them away.

13. Whatever may be thought of the preceding verse, there can be no doubt that, in this, Deborah refers to the commencement of her enterprise, and represents herself as calling upon the few remaining chiefs to go down with her to battle, and also as invoking the presence and aid of Jehovah. The form ירר is properly the imperative of ירד to descend, retaining here its *Yodh*, by an anomaly. It is so given by Gesenius in the last edition of his Lexicon, (1823,) though in the former edition he made it from יררר, as it also stands in Mr. Gibbs's translation. The phrase to descend is here used probably in reference to the situation of the country; the mountains of Ephraim and the region of Naphtali being, in general, higher ground than the country around Mount Tabor, which was the place of rendezvous.

14. She now proceeds to enumerate the tribes who came to her aid, viz. Ephraim, Benjamin, Manasseh, Zebulon, Issachar, and Naphtali. (v. 13.) Ephraim is said to have his dwelling (the original is *root*) with the Amalekites. The location of the great body of the Amalekites was beyond the Jordan, on the east of Palestine; but it would seem that a colony of them dwelt also within the limits of the tribe of Ephraim, since, in Judges xii. 15., mention is made of the *mount of the Amalekites* as being situated there. In like manner Heber the Kenite dwelt in Naphtali. Judges iv. 11. The descendants of Manasseh are here named from Machir, the only son of Manasseh. Gen. i. 23. Num. xxvi. 29. The name includes here probably only those on the west of Jordan; compare the note on v. 17.

15. Issachar is said to have been the *reliance* of Barak. The original is כן which our translators have taken as an adverb. It means *that by which any thing is supported*. They were probably some of his best troops, and under his immediate command; since they are said to have descended to battle with him, *at his feet*, from Mount Tabor. Literally, *they were sent down*, &c.

In the latter part of verse 15, the prophetess begins the mention of those tribes which came not to the battle, viz. Reuben, Gad, Dan, and Asher. It will be seen that Judah and Simeon are entirely passed over. The

streams of Reuben is a poetical designation of the country of the Reubenites, which was particularly well watered by the torrents Arnon, Maon, Zered, &c. This tribe is censured as having at first promised, or at least intended, to yield their aid, and as having afterwards remained listless at home.

16. By a beautiful figure, the remissness of the Reubenites is here implied, while they are represented as preferring the pipings of the herdsmen and shepherds among their herds and flocks, to the dangers and fatigues of war. Their country was celebrated for its pastures. (Compare Num. xxxii. 1.) The original is *pipings of the herds*, i. e. which are heard among the herds. As a species of taunt, perhaps, their previous intentions are dwelt upon, and again repeated at the close of this verse.

17. Gilead here includes, probably, the tribe of Gad, and the half tribe of Manasseh, which was on the east of Jordan; since the mountain and region of Gilead was divided between the two; see Joshua xiii. 25. 31.

18. Here Zebulon is again mentioned with praise, and also Naphtali. These were probably the tribes which were chiefly engaged, since they are the only ones mentioned in the history; see Judges iv. 6. 10. *Lofly field*, literally, *heights of the field*, i. e. Mount Tabor, which was the place of rendezvous, and from which they descended to battle. Judges iv. 6. 14.

19. Taanak and Megiddo are here described as being near Mount Tabor, from which Barak descends to battle. They are frequently mentioned together, e. g. they were both formerly cities of the Canaanites; (Josh. xii. 21.) they both fell to the tribe of Manasseh, although situated within the borders of Issachar, (Josh. xvii. 11.) and the Canaanites continued to dwell in both. (Judges i. 27.) The *waters of Megiddo*, therefore, would seem to have been the Kishon, a branch of which probably flows near that city. Megiddo, as laid down on the maps, is therefore placed too far to the west. One branch of the Kishon has its source in Mount Tabor, whence it flows down and empties into the Mediterranean, between Acre and Mount Carmel.

*Not a coin*, &c. The Hebrew is בצץ from to the verb בצץ to divide, to cut up, &c.

20. In the history (Judges iv. 15.) it is simply said, *Jehovah discomfited Sisera*. Whether, then, the present verse is anything more than poetical imagery, or whether there was actually a tempest, is uncertain. Josephus understood it in the latter sense, and affirms (Antiq. V. 5. 4.) that soon after the battle commenced a great storm of hail and wind arose, which drove directly in the faces of the enemy. In favour of this supposition is the fact, that, in several other instances where Jehovah is said to have discomfited the enemies of Israel, it is described as having been accomplished by a storm; compare particularly Josh. x. 10, 11. 1 Sam. vii. 10. Ps. xviii. 14. Besides this, the torrent of the Kishon must necessarily have been swollen, in order to have swept off the enemy as described in v. 21; which, in that mountainous region, would have been the natural con-



sequence of a heavy tempest. If this supposition be admitted, the description in v. 4. is a reality, and not mere poetical costume.

21. The word here rendered *battles*, is קָרוּמִים from the verb קָרַם which sometimes means to fall upon, to encounter. Others make it the brook of ancient days, i. e. celebrated of old.

22. This verse refers to the hasty flight of the Canaanites. Their heroes means their valiant riders. The reader will doubtless recognize the celebrated line of Virgil:

“Quadrupedante putrem sonitu quatit ungula campum.—Æn. VIII. 596.

23. The Canaanites fled northward, since Kedesh, near which Heber the Kenite lived, (Judges iv. 11.) was in the northern part of Naphtali. The Meroz which is here cursed, is, then, not the *Merrus* which Jerom mentions as being situated twelve miles from Samaria. The inhabitants are here cursed, because they probably neglected an opportunity of harassing the enemy in their flight. There is a strong contrast of feeling, as expressed in this curse, and in the blessing of Jael which follows.

24. The history of Heber the Kenite, and of this action of Jael, is given in Judges iv. 11. 17. seq. *Blessed among women* is the Hebrew idiom for *blessed above all others, most blessed*; compare Luke i. 28. *Women in the tent* are those who remain at home, a thing essential to the good reputation of oriental females; comp. Prov. xxxi. 10. seq. On the contrary, *to go abroad into the streets* was the characteristic of an immodest woman; see Prov. vii. 10, 11, 12.

25. The חֲמָא of the Hebrews, *sour or curdled milk*, was considered as a dainty, (see Gen. xviii. 8. where it is translated *butter*;) as it still is by the Arabs.

26. The nail or pin, יָתֵד, which Jael employed was a tent-pin, by which the cords of the tent were fastened to the ground.

28. After describing the death of Sisera, the prophetess, by an abrupt but highly poetical transition, introduces the mother of Sisera anxiously awaiting his return. The picture is beautiful. The anxious mother, who has so often been accustomed to welcome her son returning as a conqueror laden with spoil, is now alarmed at his delay, and keeps watch at the window for his ap-

proach. Her attendants endeavor to allay her anxiety, and she herself checks her rising solicitude,—‘he waits only to divide the spoil; he will speedily come and delight his mother’s heart with rich presents.’ With exquisite art the poet, after having by these few simple touches excited the deepest sympathy in behalf of the unhappy mother, leaves the catastrophe to the conception of his readers, as being beyond the power of language adequately to describe.

*Concluding Note.*—The poem which we have here attempted to illustrate, is pregnant with instruction in regard to some important principles of interpretation, of which we shall here mention only one. The allusion to the mother of Sisera, and the circumstances which are mentioned respecting her, no one, it is presumed, will consider as being at all founded in fact; i. e. it is not necessary to suppose that such circumstances actually occurred. No one supposes that the poet intended to imply this. She is introduced simply for the purpose of poetical embellishment, to excite deeper emotions, to enkindle more powerful sympathies. Here then is a complete illustration of the principle, that in Hebrew poetry, (as well as in all other poetry,) many things are to be considered merely as embellishments, as costume, and are not to be pressed, in interpreting them, *ad reserandum vivum*. To apply this now to the parables of Jesus, which are all poetical, and were intended, by an exhibition of interesting circumstances, to excite the attention of his hearers, and convey a deeper impression of the truth to their minds. In the beautiful parable of the prodigal son, (Luke xv. 7.) for instance, as to its general features, the elder son represents the haughty and self-complacent pharisees, while the prodigal denotes those who are abandoned to sin. (Compare v. 2.) And the object of Christ in uttering the parable, was to justify himself against the murmuring of the pharisees, who complained (v. 2.) that he received sinners. But beyond this, the circumstances narrated are evidently the embellishments of poetry, and that of the highest kind. Ought we then, or can we then, go on, as some pious men have done, and allegorize or spiritualize every minute circumstance, and make it applicable to the Christians or the sinners of the present day? The mind of the reader will readily make the application to various other passages of a similar kind.

### MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN  
ENGLAND.

We took coach this morning, (Aug. 10, 1824,) and proceeded on to  
1826. No. 2. 10

Warwick, five miles further. Our object in visiting this place was to see the celebrated Warwick Castle. Leaving the coach, we walked to the entrance, or porter’s lodge,

and were admitted without difficulty. The porter conducted us into the lodge on the right, and requested us to enter our names and the places from which we came. We were then conducted into the lodge on the left, in which are the armour of Guy, Earl of Warwick, his large bell-metal pot, flesh-hook, and similar utensils. The porter soon told his story, going the round of the articles with a wonderful rapidity of utterance, and winding off by giving the flesh-fork a terrible turn around the pot. We expected him to conduct us about the place; but, touching his beaver, he observed, "I leave you here, gentlemen." We took the hint, and, presenting the expected reward, proceeded to make our survey. The road leading to the castle is winding, and is cut through a solid rock, five or six feet deep, the branches of the trees forming an arch above, and the moss and ivy on the sides nearly excluding the light of the sun. We went on some distance, when, by means of a turn in the road, the castle itself, "in all its magnificence, burst at once on our astonished and delighted view, with great and even sublime effect." The words of another will better describe some parts of the place than my own.

"Approaching towards the inner court, the near view of the castle, with all its solemn towers and battlements, mantled with ivy, and shaded with trees and shrubs, of large size and luxuriant growth, affords a display of picturesque beauty and grandeur, scarcely to be exceeded. On the right, appears the mighty tower of Guy, whose walls are of ten feet thickness, rising with the most exact and beautiful proportion to the lofty height of 128 feet. This tower, erected in the days of Richard II. has stood unmoved through the long course of four revolving centuries, nor does it yet discover any marks of decay. But even this ap-

pears inconsiderable, when compared with the antiquity of Cæsar's Tower on the left, which in all probability is nearly as old as the period of the Norman conquest. Through the vast space, therefore, of seven hundred years, the Tower of Cæsar has resisted all the accidents and decays of time, and it remains at this moment as firm and almost as solid as the very rock on which it stands. The height of this tower is 147 feet. The two are connected together by a strong wall; in the centre of which is the great arched Gateway leading into the inner court, flanked with towers, and succeeded by a second arched gateway, with other towers and battlements loftily ascending far above it." Passing through the Gateway, the inner court opens to view. Here the most indifferent spectator cannot enter without feelings of high and awful, yet pleasing admiration. Here the grandeur of ancient days still seems to reign, undisturbed by the changes and fluctuations of succeeding ages; and the stranger, without the aid of much enthusiasm, may fancy himself suddenly transported from the scenes and events of present times back to years of old and scenes long past. On the left appears the mansion, a grand, irregular pile, forming a residence, as fit as any that the most high-wrought imagination could desire, for the powerful, the splendid, and the hospitable baron of ancient times. In front is the high mound of earth, anciently the Keep, most beautifully clothed from its base to its summit with trees and plants. Thence the embattled wall, overhung with ivy, continues round to the right, where it meets the tower of Guy. Through this wall is an iron gateway leading to the pleasure-grounds and park. I stood some time looking at the scene, in wonder and admiration. The day was uncommonly fine; not a cloud obscured the sun, nor a breeze ruf-

fled the leaves. The mansion, the towers, the walls and battlements, all appeared to the best advantage. Not a living creature was to be seen. Primeval silence seemed to reign. Notwithstanding the great antiquity of the place, every thing is kept in the neatest order, and finest state of preservation. I could not but contrast the condition of this place with that of Kenilworth. This, like that, would have been destroyed, had not the owner capitulated with Cromwell.

Our next concern was to see the inside of the mansion. Going up the stone steps, and arriving at the massy doors, we saw an *old lady* (fit appendage) who politely asked us to walk in. One invitation was sufficient—we did not give her time to repeat it; but, with light foot and lighter heart, stepped into the great hall. A noble room indeed, hung around with ancient British armour, antlers of the deer, and the usual decorations of these seats of baronial greatness. The hall was lighted by three immense Gothic windows, each forming recesses deep enough for a small family to set a table in. The old lady recommended me to take a look from one of the windows. I did so; but it made me almost regret that I could not spend my days there. Just below, flows the charming Avon, rippling and murmuring along; to the left are the ragged ruins of the old bridge, and further up may be seen the new one; in front, and to the left, the park, with all its beauties, spreads off to a wide distance, through the shady trees of which you now and then obtain a glimpse of the Avon, as it meanders through its bounds. Every thing seemed like enchantment. From this room we were hurried through the great dining-room, anti-room, cedar drawing-room, gilt-room, state bed-room, and state dressing-room. From the last we had a view through the whole range of rooms, a distance of three

hundred feet; and so exactly are the doors placed, that, when they are shut, you may look through the key-holes the whole extent. Turning back, we were conducted through the range of rooms on the west side. One of these is fitted up as a chapel, with pulpit, organ, and seats. They are all elegantly furnished, and ornamented with numerous paintings from the pencils of Vandyck, Salvator, Rosa, Rubens, and others. In the state bed-rooms, the bed and furniture are of crimson velvet, embroidered with green and yellow silk. They once belonged to "good Queen Anne."

Besides these rooms there are many others, not open to public inspection. Those we saw, however, enabled us to form sufficiently correct ideas of the grandeur in which the barons of old lived. Giving our fee to the old lady, we descended to the inner court, where we found a hobbling old man ready to wait on us. By him we were conducted over the pleasure-grounds, and into the greenhouse. This house was built expressly for receiving a celebrated Roman vase, found at the bottom of a lake a few miles from Rome. It is made of white marble, contains one hundred and sixty-three gallons, and weighs five tons. The sides are beautifully ornamented with carved figures of various kinds, emblematical of the use for which the vase was intended. The pleasure-grounds and park occupy a circumference of five miles. They are laid out with the utmost taste and elegance, and combine all that can charm in gravel walks, green lawns, shady trees, streams, and water-falls.

At Warwick we engaged a car to take us to Leamington. Besides ourselves, there were two inside and three outside passengers, making seven for one horse. This is only a common load. It should be kept in mind that a John Bull, on an average, weighs thirty per cent.



more than a Yankee. Leamington has recently come into notice on account of its mineral waters. The nobility and gentry resort here in the summer, to drink the waters and partake of the amusements. For their accommodation, numerous large and elegant public houses have been erected. Others, who dislike the noise of a public house, and whose means perhaps are more ample, have built houses for the convenience of themselves and families. Most of the towns that I have visited since I came to this country have been of one stamp—old and black; the streets narrow, crooked, and filthy. On entering this place I was agreeably struck with the contrast. The streets are broad, straight, and clean. Every house may be termed a palace, except a few cottages that remain, and these are extremely neat. The baths are numerous and very elegant. The royal baths cost one hundred and twenty-five thousand dollars. Regent's hotel, said to be scarcely surpassed by any in the kingdom, is a noble building. It cost about one hundred and fifty thousand dollars. His present majesty, while here on his way to Warwick Castle, a few years since, was pleased to dignify the hotel with the name it now bears. This place, though quite small, has a theatre, assembly rooms, an elegant library, a picture gallery, and public gardens. The wealthy who have more money than they know what to do with, and more time than they know how to dispose of, may here rid themselves of both, if not very profitably, yet according to their humour. The epicure may have his palate gratified, the votary of pleasure find amusement, the healthy ruin their constitutions, and the sick sometimes hope to be restored to health.

For the Christian Spectator.

## VARIETIES.

### FLATTERY.

THE Christian religion enforces on all its disciples, sincerity. We are taught in it, to believe ourselves continually under the view of a God, who sees the heart, and who, being sincere himself, forbids all dissembling in those who profess to worship him. The same spirit must govern us in our intercourse with mankind. Our language should be the image of our thoughts. When we reprove, it should be with tenderness; when we praise, it should be for the encouragement of modest worth, which is prevented from a full exertion of its own powers by too mean an opinion of itself.

Yet, if we look into the world, we shall see that this sincerity is rarely found. Even among the professors of religion, we can seldom point to the individual of whom we can say, Behold an Israelite indeed, in whom there is no guile! Truth has almost forsaken the tongues of men, because sincerity is corrupted in the heart. Lying is universally allowed to be a detestable vice, yet there are lies which are very generally tolerated. If every word which, from design, makes an impression on the hearer's mind different from that in the speaker, be a falsehood, how many must be involved in the charge of falsehood! Truth is a rigid power; and there are very few who, at all times, consider her dictates, or bow to her laws.

What is *flattery* but a kind of complimentary lying? Do men in the praises which they bestow commonly mean what they say? There is no greater proof of the immense power of self-love in blinding our eyes, than the fact that we so often receive the testimony of the flatterer when it is in



our own favour. Nothing is too gross to go down, when it is addressed to pride, that prevailing weakness of the human heart. O king, live for ever, was the ancient exclamation when they approached a despot's throne; and a poor dying worm almost believed himself an immortal god.

In reading the ancient poets, we are sometimes astonished at the extravagant compliments which were paid by indigent genius to greedy vanity. We are shocked; and we almost wonder that even the object of these adulations himself did not see through the deceit, and requite his parasites with resentment rather than approbation. Virgil, not knowing any spot on earth good enough for Augustus, promises him a place among the stars after his death; and modestly begs him not to be in too much haste to go thither. Horace repeatedly traces all peace, all plenty, all the blessings of life, to his fostering hands. We read these praises with smiles; but to the ancient emperors they were very serious things. No wonder they became such monsters of iniquity! How could ears delighted with such music ever bear to hear truth? But the man who never hears truth, will soon forget her form and features; he will forsake her as a guide, or remember her as an enemy.

A blind friend is the worst enemy a man can meet with, and a sagacious enemy often proves to us a useful friend. We are so partial to our faults, that we never see them in their magnitude until they are reflected to us from some foreign source. A soldier is formed by combat, and a good man often becomes better by opposition. Censure at least makes us humble, and it ought to stimulate us to amendment. When we hear a fault, we are at first tempted to deny it; but solitary meditation often leads us to

suspect that it may at least be partly true. But if a man's vanity follow him into the closet; if he thinks himself as faultless after reflection as he did before it, he is a hopeless character. We may say the worst thing of him that can be said—*He is just fit to be flattered!*

Men will be perfect when they are as willing to hear reproof as they are commendation. But, judging from observation, that day is very distant.

We are told by an ancient writer always to regard a flatterer as a person who is trying to deceive us; we may add that he is trying to deceive us on the side on which we are most open to deception. He is a dangerous foe, attacking the weakest part of the garrison.

There are some situations in which flattery is peculiarly pernicious; to no person more than to a minister of the gospel.

A minister is a kind of little monarch, to whom some minds are held in peculiar subjection. He is a public man, a teacher, and his very existence depends on his credit. He is a weekly author; and Pope has remarked (probably from experience) that from the moment a man commences author, he is no more to hear the truth. All these circumstances lay him open to adulation. In the very ministrations of the sanctuary, he is in danger of becoming his own idol. It is too often the case, that the man who is flattered much loves flattery. In this case, as in many others, the relish comes from the habit.

In a certain book, which shall be nameless, because of doubtful influence, the effect of flattery upon a mind, by no means vicious or weak, is strikingly exhibited. A servant was once taken into the service of a bishop, and his business was to tell the prelate whenever his faculties failed, when his sermons began to grow defective, through a remiss or a superannuated mind. "O," said

the servant, "that can hardly happen; you lordship preaches so eloquently, you retain such liveliness of fancy, and vigour of mind, that you will continue to edify and delight your audiences for many a year to come." "No flattering," said the bishop: "I wish you to be faithful; and if I should find that you do not give me timely notice of any failure which may happen to me, I shall dismiss you from my service." His lordship soon after had a fit of the apoplexy, from which, however, he recovered, and endeavoured to preach. But his sermon was far below his former efforts; every body remarked it; and the servant thought himself bound in honesty to hint the fact to the bishop. He did it as softly and gently as possible. "What?" says the bishop: "then you say I am sunk into dotage?" "O no, sir," says the man; "your last sermon would be excellent, preached by any other person: I only said that the people thought it not quite equal to your usual performances." "I understand you," replies the bishop; "how much do I owe you? bring in your bill. I won't have such a booby in my service any longer. Go; leave me; you are an active, clever servant; I only wish you had a little better taste." Such was the conduct of a man who had flattered himself into a belief that he hated flattery.

There is one reflection which, if we would pause to think, might abate the effect of praise on a clergyman's heart. It is often given without reflection, merely for the sake of saying civil things; and supposing it to be never so sincere, it after all makes him only the hero of a parish. The admiration of ignorance is no proof of excellence; not to mention higher considerations.

One of the English divines declares there is such a thing as a lying ear as well as a lying tongue.

Truth is always more pleasing in discourse than falsehood, unless the falsehood has some accidental sweetening; the two most common are, detraction and flattery.

Life is a state of probation; and probation implies opposition and trial. There is no integrity that can withstand constant adulation. What is the reason that pedagogues, and some professors of colleges, give themselves such airs of importance, and always appear arrayed in the arts of *little great men*? Originally they were like other persons, and modesty and simplicity of character might have been their peculiar merit. But when they ceased to be surrounded by equals, when they became surrounded by minds over which they were accustomed to predominate, they forgot their own imperfections; they judged their own character by the influence they exerted. The man became ridiculous from the very moment his station became respectable.

Through the whole round of human life, it may be established as a maxim, that it is dangerous to be a public man. It fosters some of the worst passions of the heart. It requires frequent self-examination, and a strong fixing of religious principle, to counteract the influence. He that can see through a fallacy that flatters his pride is a rare character; yet, rare as this attainment is, it is absolutely necessary to our being virtuous or useful.

#### DOGMATISM.

When Diogenes heard a sophist discoursing concerning meteors; affirming boldly concerning objects which he had never examined, he put the vain naturalist to silence by asking him, *how long it was since he came down from heaven?* There are some books in divinity which put the same question into the reader's head. Instead of being con-

vinced by their smoky speculations, we wish to ask the author, *Pray, sir, how long is it since you came down from heaven?*

## POETRY.

The best poetry is the language of ardent feeling. Not indeed that good writing of every kind is not the effect of study: but poetry must seem to be the effusion of an awakened mind. Now, as men's minds are generally more alive to vice than to virtue, the best poetry has had a wrong tendency. The sons of genius are too often fired by images of wickedness. Poetry has been called a heaven-taught art; but we must join in the complaint of *Cowley*:

"The heavenliest thing on earth still keeps up hell."

The genius of Lord Byron was employed in rolling misanthropy, atheism, discontent, refinement, and intelligence, into one monstrous mixture; and then rifling heaven and earth for the brightest ornaments to decorate the blackest passion. Set the devil before his mind, and he could sing like a nightingale; but disclose paradise to his view, and he was dumb. I have read of an old French writer, who honestly confessed that he never produced such brilliant verses as when his subject was love and obscenity. He had tried to write on morality and devotion; but he could make nothing of them.

"So flew his soul to its congenial place."

We owe much to those authors who have employed melody on the side of virtue and religion. They had a hard task to execute; they had to disjoin ideas long associated, and to awaken the cold admiration of reluctant readers. They cultivated frankincense in Greenland.

## PRESUMPTION.

Pomponius Mela, an ancient geo-

grapher, tells us of a people on the northern bank of the Caspian Sea, who, after having spent their lives in idleness and jollity—*festis semper otio leti*, were accustomed with the utmost hilarity to finish life by crowning their brows with wreaths of flowers, and precipitating themselves from a certain rock into the ocean. *Habitant lucos silvasque; et ubi eos vivendi satietas magis quam tedium cepit, hilares, redimiti sertis semet ipsi in pelagus ex certa rupe præcipientes dant. Id eis funus exitium est.* These people bear a close resemblance to our modern Universalists. They, too, dwell in the specious groves of a shaded imagination; they live in religious jollity and idleness; they approach death crowned with flowers, and they cherish the greatest hilarity on the brink of the most fearful destruction!

## SLOTH.

Sloth is the vice of virtue; it is the secret reason why Christians are not more useful, scholars more learned, and ministers more successful. A wicked man is commonly active. All his powers operating in one direction, he rolls to his purposes with the velocity of a torrent. Sanctification is partial; hence the good man never acts with the unity of aim which the sinner feels. Besides, virtue itself is a calm principle. We make it too calm. There is a difference between Jordan's gentle current and the Dead Sea.

## HAUNTED HOUSES.

Mankind are seldom original, even in their follies. The notion of houses haunted by the troubled spirits of their former tenants, is very ancient. Suetonius informs us that the house in which the emperor Caligula died was haunted after his decease. As he was a tyrant, his funeral rites had been very neg-



ligerly performed; his body was half burnt, and the remains scarcely covered with earth. Before his sisters returned from exile, the garden was haunted in which his body lay; the house in which he died. But the ghosts were laid by a decent funeral. *Satis constat, priusquam id fieret, hortorum custodes umbris inquietatos; in ea quoque domo in qua occubuerit, nullam noctem sine aliquo terrore transactam, donec ipsa domus incendio consumpta sit.* Pliny mentions a house at Athens which no one durst inhabit, it was so troubled with spirits. Augustine knew such a house near Hippo. See the 'City of God,' book xxii. c. 8. It would be an endless task to cite modern testimonies. Luther's credulity is well known. All this may be true with a little alteration. When it is said by an old author that a house was haunted with spirits, for *spirits* we ought always to read *rats*.

Yet there are some good people who think the antiquity of an opi-

nion a vast confirmation of its truth.

#### STYLE.

There is nothing more important for young men of affluent imaginations to learn, than the *interstitial* style. Such persons wish to be brilliant in every part; but intermediate sentences cannot be too simple, and then the glowing sentence is seen in contrast, and strikes with double force. What a beautiful writer would Seneca have been, had he only mixed in with his artificial and finely balanced periods, sentences of perfect simplicity. Good writing resembles flowery islands in the waters of a lake; the connecting space has nothing peculiar; it is a plain liquid surface; but it prepares the eye to meet the flowery island with admiration and delight. This interstitial style needs to be studied; and a better pattern cannot be found than Law, author of the Serious Call to a devout and holy life.

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#### REVIEWS.

A *Treatise on Christian Doctrine, compiled from the Scriptures alone;* by JOHN MILTON. Translated from the original by Charles R. Sumner, M. A., Librarian and Historiographer to his Majesty, and Prebendary of Canterbury. From the London edition. Boston. 2 vols. 8vo. pp. 448 and 464.

AFTER the lapse of almost two centuries from his death, it has fallen to the lot of this age to contemplate Milton in the new character of a theologian. Not but that already, in the controversial writings he has left, in which he lent his powerful mind and ardent feelings to the cause of the Puritans, he

has let escape from him much of his religious sentiments; not but that, in his immortal epic, 'smit with the love of sacred song,' he has winged his way over many a field of religious truth; but now we behold him, for the first, the set commentator on the divine writings, the express pronouncer of his own religious opinions, the formal teacher of the Christian doctrine.

The treatise which we have named at the head of this article, is the means of exhibiting him to the present generation in this new and interesting character. Concealed in one of the presses of the old State Paper Office, Whitehall, in an envelope, superscribed "To Mr. Skinner, Mercht." it was dis-

covered by Robert Lemon, Esq. deputy keeper of his Majesty's state papers, in the latter part of the year 1823. By what fortunes it befel, that the manuscript should have passed from the hands of Cyriack Skinner (the person whom, as Wood relates, Milton made the depositary of the MS.) to this office, and have remained in it unknown and untouched, till recently discovered by Mr. Lemon, it matters not: of the genuineness of the MS. there can be no question. The superscription, the latinity, the thoughts, all identify it with the work which Milton is known to have written on theology, and which was supposed long since to have been lost by his biographers. The superscription we have already mentioned; the latinity, as appears from examples given by the translator, has just such mistakes in the chirography, as would be made by the daughter of Milton for an amanuensis, who knew the forms of Latin words but not their meaning; and the thoughts are evinced to bear a strong resemblance to the sentiments of Milton, contained in his prose and poetical works, by the collation which the translator has made, with good discrimination, in his notes. We own it, therefore, to be a relic of Milton; and in it we may with truth contemplate him as a theologian.

The treatise, as we have hinted already, was composed in the Latin tongue; (in which Milton was acknowledged pre-eminently to have excelled, and which was the language of all the learned treatises of his day;) designed obviously for the inspection of those who would be students in the word of God. By "his majesty's most gracious command," the Rev. Charles R. Sumner, M. A. was set to the task of giving the work an English dress, before it should make its appearance among the British public. With what fidelity or ability he has executed the task, as we possess

not the original work, we are wholly unable to judge.

Taking the translation for a correct transcript, we will survey awhile the new character in which Milton appears in the work before us. We can do this no better than by briefly examining the work itself to which he has given production.

The general form of the work is biblical; consisting of texts of scripture, arranged under each topic, with his own critical remarks made upon them, in illustration of their meaning. He observes in the preface, respecting this form of the work:

"Whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their own opinions, thrusting into the margin the texts in support of their doctrine, with a summary reference to the chapter and verse; I have chosen, on the contrary, to fill my pages even to redundancy with quotations from scripture, that so as little space as possible might be left for my own words, even when they arise from the context of revelation itself." Vol. I. pp. 6, 7.

How disgusted Milton was with thrusting the scriptures into these marginal stuffings, may be learned from his remark respecting Prynne, that "by his wits lying ever beside him in the margin, he might be known to be ever beside his wits in the text."

The division which he makes of the Christian doctrine is two fold: faith, or the knowledge of God, and love, or the service of God. In this division, and in the distribution of the subjects and chapters through the whole work, Milton appears, as his translator observes, much indebted to the Marrow of Divinity, by Ames, and the Abridgement of Christian Divinitie, by Wollebius. Of the second part of the latter work, on the worship of God, the division is very similar to the corresponding part of Milton's work,

and many of the arguments, and even whole sentences, are identically the same. These two works of eminent Puritan divines, he is known to have used as text-books, with his pupils, when he employed himself as the instructor of youth.

But the opinions which he avows in the work, our readers will be most interested to know. They can expect, of course, that we refer them only to the more remarkable of those which come within the compass of so extensive a system, and which exhibit more particularly the peculiarities of Milton.

The second chapter treats of God. After stating that our knowledge of God is but an imperfect conception of his nature, he adds :

"Our safest way is to form in our minds such a conception of God as shall correspond with his own delineation and representation of himself in the sacred writings. For granting that, both in the literal and figurative descriptions of God, he is exhibited, not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he, in condescending to accommodate himself to our capacities, has shown that he desires we should conceive. For it is on this very account that he has lowered himself to our level, lest, in our flights above the reach of human understanding, and beyond the written word of scripture, we should be tempted to indulge in vague cogitations and subtleties.

There is no need, then, that theologians should have recourse here to what they call anthropopathy—a figure invented by the grammarians to excuse the absurdities of the poets on the subject of the heathen divinities. We may be sure that sufficient care has been taken that the holy scriptures should contain nothing unsuitable to the character or dignity of God, and that God should say nothing of himself which could derogate from his own majesty. It is better, therefore, to contemplate the Deity, and to conceive of him, not with reference to human passions, that is, after the manner of men, who are never weary of forming subtle imagi-

nations respecting him, but after the manner of scripture, that is, in the way in which God has offered himself to our contemplation; nor should we think that he would say or direct any thing to be written of himself, which is inconsistent with the opinion he wishes us to entertain of his character. Let us require no better authority than God himself for determining what is worthy or unworthy of him. If 'it repented Jehovah that he had made man,' (Gen. vi. 6.) and 'because of their groanings,' (Judges ii. 18.) let us believe that it did repent him, only taking care to remember that what is called repentance, when applied to God, does not arise from inadvertency, as in men; for so he has himself cautioned us, Num. xxiii. 19. 'God is not a man, that he should lie, neither the son of man, that he should repent.' See also 1 Sam. xv. 29. Again, if 'it grieved the Lord at his heart,' (Gen. vi. 6.) and if 'his soul were grieved for the misery of Israel,' (Judges x. 16.) let us believe that it did grieve him. For the affections which in a good man are good, and rank with virtues, in God are holy. If after the work of six days it be said of God that 'he rested and was refreshed,' (Exod. xxxi. 17.) if it be said that 'he feared the wrath of the enemy,' (Deut. xxxii. 27.) let us believe that it is not beneath the dignity of God to grieve in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth. For, however we may attempt to soften down such expressions by a latitude of interpretation, when applied to the Deity it comes in the end to precisely the same. If God be said 'to have made man in his own image, after his likeness,' (Gen. i. 26.) and that too, not only as to his soul, but also as to his outward form, (unless the same words have different significations here and in chap. v. 3. 'Adam begat a son in his own likeness, after his image,') and if God habitually assign to himself, the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness, when viewed in reference to ourselves, be considered as most complete and excellent whenever it is imputed to God. Questionless the glory and majesty of the Deity must have been so dear to him, that he would never say any thing of himself which could be humiliating or



degrading, and would ascribe to himself no personal attribute which he would not willingly have ascribed to him by his creatures. Let us be convinced that those have acquired the truest apprehension of the nature of God who submit their understandings to his word; inasmuch as he has accommodated his word to their understandings, and as shown what he wishes their notion of the Deity should be.

"To speak summarily, God either is, or is not, such as he represents himself to be. If he be really such, why should we think otherwise of him? If he be not such, on what authority do we say what God has not said?"

Vol. I. pp. 20—23.

The language of Milton here, might leave us in doubt whether he believed God to possess in reality any bodily power or form, as he is talking of our conceptions of God. Yet it will be perceived that he does not deny that God possesses an outward form in reality; and in a passage immediately succeeding this, he denies merely that God is "in fashion like unto man, in all his parts and members;" not that he has an outward form. If we consider that he directly denies it not, we may the more incline to the opinion, that such was his real belief, from one or two passages that have fallen from him, in his chapter on the creation.

"Not even divine virtue and efficiency could produce bodies out of nothing, according to the commonly received opinion, unless there had been some bodily power in the substance of God; since no one can give to another what he does not himself possess. Nor did St. Paul hesitate to attribute to God something corporeal; Col. ii. 9. 'in him dwelleth all the fulness of the Godhead bodily.'" Vol. I. p. 241.

"In the same manner, we do not think that what are called 'the back parts' of God (Exod. xxxiii.) are, properly speaking, God; though we nevertheless consider them to be eternal." Vol. I. p. 244.

We may now see what he intend-

ed by the speech he put into the mouth of Raphael:

"what if earth,  
Be but the shadow of heaven, and  
things therein  
Each to other like, more than on earth  
is thought?"

The efficiency of God next occupies his attention, which he divides into internal and external. Under the head of internal efficiency, he speaks of the general decrees of God relating to all his works, and the special decree relating to the predestination of believers unto life. His views on the general and special decrees may be gathered from the following passages:

"To comprehend the whole matter in a few words, the sum of the argument may be thus stated in strict conformity with reason. God of his wisdom determined to create men and angels reasonable beings, and therefore free agents; at the same time he foresaw which way the bias of their will would incline, in the exercise of their own uncontrolled liberty. What then? shall we say that this foresight or foreknowledge on the part of God imposed on them the necessity of acting in any definite way? No more than if the future event had been foreseen by any human being. For what any human being has foreseen as certain to happen, will not less certainly happen than what God himself has predicted. Thus Elisha foresaw how much evil Hazael would bring upon the children of Israel in the course of a few years. (2 Kings viii. 12.) Yet no one would affirm that the evil took place necessarily on account of the foreknowledge of Elisha; for had he never foreknown it, the event would have occurred with equal certainty, through the free will of the agent. So neither does any thing happen because God has foreseen it; but he foresees the event of every action, because he is acquainted with their natural causes, which, in pursuance of his own decree, are left at liberty to exert their legitimate influence. Consequently the issue does not depend on God who foresees it, but on him alone who is the object of his foresight. Since, therefore, as has before

been shown, there can be no absolute decree of God regarding free agents, undoubtedly the prescience of the Deity (which can no more bias free agents than the prescience of man, that is, not at all, since the action in both cases is intransitive, and has no external influence) can neither impose any necessity of itself, nor can it be considered at all the cause of free actions. If it be so considered, the very name of liberty must be altogether abolished as an unmeaning sound; and that, not only in matters of religion, but even in questions of morality and indifferent things. There can be nothing but what will happen necessarily, since there is nothing but what is foreknown by God.

"That this long discussion may be at length concluded by a brief summary of the whole matter, we must hold that God foreknows all future events, but that he has not decreed them all absolutely; lest all sin should be imputed to the Deity, and evil spirits and wicked men should be exempted from blame. Does my opponent avail himself of this, and think the concession enough to prove either that God does not foreknow every thing, or that all future events must therefore happen necessarily, because God has foreknown them? I allow that future events, which God has foreseen, will happen certainly, but not of necessity. They will happen certainly, because the divine prescience cannot be deceived, but they will not happen necessarily, because prescience can have no influence on the object foreknown, inasmuch as it is only an intransitive action." Vol. I. pp. 51—53.

"From what has been said it is sufficiently evident, that free causes are not impeded by any law of necessity arising from the decrees or prescience of God. There are some who, in their zeal to oppose this doctrine, do not hesitate even to assert that God is himself the cause and origin of sin. Such men, if they are not to be looked upon as misguided rather than mischievous, should be ranked among the most abandoned of all blasphemers. An attempt to refute them would be nothing more than an argument to prove that God was not the evil spirit."

Vol. I. p. 54.

"Since then the apostasy of the first

man was not decreed, but only foreknown by the infinite wisdom of God, it follows that predestination was not an absolute decree before the fall of man; and even after his fall, it ought always to be considered and defined as arising, not so much from a decree itself, as from the immutable conditions of a decree. Vol. I. p. 62.

"Since then it is so clear that God has predestinated, from eternity, all those who should believe and continue in the faith, it follows that there can be no reprobation, except of those who do not believe or continue in the faith, and even this rather as a consequence than a decree; there can therefore be no reprobation of individuals from all eternity. For God has predestinated to salvation, on the proviso of a general condition, all who enjoy freedom of will; while none are predestinated to destruction, except through their own fault, and, as it were, *per accidens*, in the same manner as there are some to whom the gospel itself is said to be a stumbling-block and a savour of death.

Vol. I. pp. 84, 85.

With these views accord the sentiments of his poem:

"they themselves decreed  
Their own revolt, not I; if I foreknew,  
Foreknowledge had no influence on  
their fault,  
Which had no less proved certain, un-  
foreknown. Par. Lost, III. 95.

On the external efficiency of God, the first work of God noticed, is the *generation of the Son*. Apprehending that, on this subject, he would be at variance with the opinion generally received as orthodox, he has devoted a hundred pages to the discussion, and exhibited more of reasoning than on any other topic. His opinion, so far as we discover in this chapter the workings of his mind, originated from the theory that exhibits generation from the Father as being literally the foundation of the subsistence of the Son. For his whole reasoning proceeds on this basis, and the absurdity of supposing this generation to have taken

place, eternally, by physical necessity; or otherwise than by the free will of the Father, in time. He ascribes to the Son as much of divinity as could be ascribed to one not self-existent and eternal; holding that the Father imparted of "the divine substance itself" to the Son. With this view of the original nature of Christ, he defines the incarnation to consist in "the hypostatic union of two natures." "He is called both God and Man, and is such in reality; which is expressed in Greek by the single and appropriate term Θεανθρώπος." In accordance with this Arian scheme respecting the Son, he considers the Holy Spirit, when spoken of as a person of distinct subsistence, to be "a creature," "produced of the substance of God," "inferior to the Son."

The earlier views of Milton are known to have accorded with the Trinitarian hypothesis. In the first of his controversial writings, penned soon after the commencement of the civil war, occurs this form of invocation:

"Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! And thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead!"

The period at which he changed his views, appears not. The translator of this work supposes that, in the *Paradise Lost*, he is wavering and contradictory. On the authority of his biographers, it appears, that he was occupied in the last days of the commonwealth on three great works, *Paradise Lost*, a Latin *Thesaurus*, and a *Body of Divinity*; "all which, notwithstanding the several troubles that befel him in his fortunes, he finished after his majesty's restoration."

The coincidence in the time of composing the two works would seem to show, that the opinions of the poet and the theologian were the same. The expressions in his *Epic*, supposed by Sumner to favour the opinion of the supreme divinity of Christ, are these:

"In him all his Father shone,  
Substantially expressed."

"throned in highest bliss,  
Equal to God, and equally enjoying  
God-like fruition."

"never shall my harp thy praise  
Forget, nor from thy Father's praise  
disjoin." Book III. 140. 305. 414.

Yet if we recur to the peculiar views expressed in the present work, it would have been consistent for Milton to speak of the Son, begotten of "the substance" of the Father, to be a 'substantial expression' of him; and it is observable that he predicates 'equality to God' in his song, not of the subsistence of the Son, but of his throne and fruition. Whose 'praise he would not disjoin from the Father's,' appears, from the introductory line of the passage, to be one in the rank of creation:

"Thee next they sang, of all creation  
first,  
Begotten Son."

At least, the words admit the interpretation given in the Christian doctrine—the first, in the order of time and rank both, among the works of creation.

On the subject of creation, he not only avers matter to be "the productive stock" of all,

"one first matter all  
Endued with various forms, various  
degrees  
Of substances, and in things that live,  
of life;"

but maintains also the singular opi-



nion, that matter itself is not only from God, but of God, who contains (to use the language of the schoolmen) the *material* as well as the *efficient* cause of all things, in his own substance and being.

On the primitive state of man, he introduces the subject of marriage, maintaining, not only, as was already known, the legality of divorce, on the ground of disaffection, but holding a surprising and strenuous argument on the lawfulness of polygamy.

He divides the sin of mankind into that which is common to all men, and the personal sin of each individual; making the sin of the first parents one in which the whole race are joint partakers.

"The satisfaction of Christ" is "the satisfaction of divine justice on behalf of all men" "made by him in his two-fold capacity of God and man." Milton combats the evasion of those who "maintain that Christ died not in our stead, but merely for our advantage." We fault him not here.

Renovation is accomplished by the external call of the gospel; regeneration requires the supernatural operation of the Spirit; in which distinction, we recognise that semi-pelagianism which puts it in the natural power of the sinner, by means of the gospel call, to turn to God; and which throws him on the resources of the Spirit in accomplishing the entire work of his sanctification.

Christian liberty is "an enfranchisement through Christ our Deliverer," "from the rule of the law and of man." The Antinomian will here find a chapter accordant with his views.

Baptism, one of the external seals of the covenant of grace, is to be administered to believing adults only, by immersion "in running water;"

"Baptizing in the *profluent* stream."

Par. Lost, XII. 441.

and "any Christian whatever is qualified to administer baptism," and "entitled to the privilege of dispensing the elements" in the sacred supper, in opposition to the exclusive right of ministers.

The Sabbath has been abrogated with the whole Mosaic code; and one day is no more holy than another with Christians who are left, at will, in each independent church, so select their times of public worship.

"The visible church is the multitude of the called, who openly worship the Father through Christ, in any place, either individually, or in conjunction with others. "Individually: for although it is the duty of believers to join themselves, if possible to a church duly constituted; yet such as cannot do this conveniently, or with full satisfaction of conscience, are not to be considered as excluded from the blessing bestowed by God upon the churches." The practice of Milton was accordant with this state of individual worship in the latter part of his life. "He was not," Bishop Newton remarks, "a professed member of any particular sect of Christians; he frequented no public worship, nor used any religious rite in his family." Whether his blindness and infirmities, or the peculiarities of his faith, account for this, we pretend not to affirm.

"A particular church is a society of persons professing the faith, united by a special bond;" "in itself a perfect church, so far as regards its religious rights;" competent to the choice of ministers, and the administration of discipline.

Coincident with the work of final judgment, "beginning with its commencement, and extending a little beyond its conclusion, will take place that glorious reign of Christ on earth, with his saints, so often promised in the scriptures."

A new view of the millennium!

So far, for the opinions exhibit-

ed in this recently discovered treatise. We cannot take our leave of John Milton, on his re-appearance among us in the new character of a theologian, however, without speaking, more freely than we have yet done, the thoughts that have risen in us while attending to his recital of Christian doctrine.

The design, with which he commenced the work, to make it a system of purely exegetical theology, bears upon it an aspect highly congruous with the supreme authority justly ascribed by Protestants to the scriptures, as the guides of faith and worship. At that age, too, when the reformers were rescuing religious truth from the rubbish under which it had been concealed during the dark reign of papal superstition, when all the systems of theology extant were molten at the forge of Aristotle as much as upon the altar of revelation, it were no wonder that Milton, lifted so far by his puritanic independence of mind above all servility, should grasp at a simpler mode of handling the Christian doctrine. In this very treatise, while on the subject of the perspicuity of the scriptures, he himself expresses the dissatisfaction he felt towards the prevalent modes of managing the subject of theology.

"Through what infatuation is it, that even Protestant divines persist in darkening the most momentous truths of religion, by intricate metaphysical comments, on the plea that such explanation is necessary; stringing together all the useless technicalities and empty distinctions of scholastic barbarism, for the purpose of elucidating those scriptures which they are continually extolling as models of plainness?"

Vol. II. p. 165.

His desire to see religion treated on the plan suggested in this work, he also intimated in one of his controversial publications,\* issued a-

bout the close of the commonwealth, in which he may have alluded to this very treatise that was then about to occupy his labours, if indeed he were not already engaged in it:

"Somewhere or other, I trust, may be found some wholesome body of divinity, as they call it, without school-terms and metaphysical notions, which have obscured rather than explained our religion, and made it difficult without cause." Vol. II. p. 165 Note.

At that age, we may add, moreover, it was peculiarly desirable that the example should be proposed to the ministers of religion of a purely scriptural theology. It would have encouraged and accelerated that attention to the philological interpretation of the scriptures which had already been proposed to the Protestants by Flac, and which was cultivated with such assiduity in the succeeding century by the constellation which arose in the days of Ernesti. Perhaps the work, had it appeared in the day of its birth, rickety as it now seems, might have done a real service to the cause of Christian doctrine, so far, in bespeaking of all its ministers a primary attention to the philological interpretation of the word of God, as the true source of Christian knowledge.

We mean not to imply, in these remarks, that we would have every treatise on theology, in its form, strictly biblical. We would not reduce the method of inculcating it, to the mere task of collocating passages of scripture under distinct heads, as in Gaston's Collections. We do not object to a "Pars Dogmatica, Elenctica, Practica, Historica," more than to the "Pars Exegetica." The form is not the thing. There may be as great aberrations from truly biblical theology under the exegetical as well as under any other of the departments of theology we have mentioned. But what we plead for,

\* Considerations on the likeliest Means to remove Hirelings out of the Church.

and what the exegetical form directly recognises as its basis, is, that whatever we pretend to receive or inculcate as Christian doctrine, be derived directly from the language of the scriptures, interpreted (if we except prophecy) as it must have been by the first readers.

The influence of the reformation has tended to exalt this branch of theology to its just height, (by throwing off the ministers of the gospel from reliance on the decisions of the church, to reliance on the word of God only; and the Protestants, let the Papist say what he will of the divisions that have sprung up among them in their departure from the pretended Foster-Mother, have brought a stretch of research and a labour of criticism to the investigation of the original scriptures to render them too luminous ever to be clouded again in papal night; which bring an eclipse over the age of Milton, and render his work, though pursued with as much philological skill and as good critical helps, perhaps, as the age afforded, a century too late in its appearance to impart any new impulse or offer real assistance to the studious.

The plan on which Milton undertook to exhibit the Christian doctrine, so accordant with the first principles of Protestantism, and so justly needed at the day in which he wrote, of deriving it from the language of Scripture only, is liable to two abuses; both of which are chargeable in some degree, on Milton:—one, of not abiding by the rule; the other, of bringing things to its decision which lie not within its special jurisdiction. We say nothing here of incorrectly interpreting the rule itself of which he might also, in several examples, be proven guilty.

A most singular instance of departure from the rule, by adopting another ground of decision than scriptural language, Milton has

given us, in a paragraph on annihilation, under the head of creation.

“There are other reasons besides that which has been just alleged, and which is the strongest of all, why this doctrine should be altogether exploded. First, because God is neither willing, nor, properly speaking, able, to annihilate any thing altogether. He is not willing, because he does every thing with a view to some end; but nothing can be the end, neither of God nor of any thing whatever. Not of God, because he is himself the end of himself; not of any thing whatever, because good of some kind is the end of every thing. Now, nothing is neither good, nor in fact any thing. Entity is good; nonentity consequently is not good; wherefore it is neither consistent with the goodness or wisdom of God to make out of entity, which is good, that which is not good, or nothing. Again: God is not able to annihilate any thing altogether, because, by creating nothing, he would create and not create at the same time, which involves a contradiction. If it be said that the creative power of God continues to operate, inasmuch as he makes that not to exist which did exist; I answer that there are two things necessary to constitute a perfect action, motion and the effect of motion: in the present instance the motion is the act of annihilation; the effect of motion is none, that is, nothing, no effect: Where there is no effect there is no efficient.” Vol. I. p. 242.

Again: On the subject of the literal traduction of souls, which Milton connected with his ideas of materialism:

“God would in fact have left his creation imperfect, and a vast, not to say a servile, task would yet remain to be performed, without even allowing time for rest on each successive sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world.”

Vol. I. p. 253.

How far afield of the high road of scripture! Who could have expected this from one who commenced with a system professedly



*ex Sacris duntaxat Libris petita*, and who had said expressly in the course of it, and in substance more than once, "let us discard reason in sacred matters, and follow the doctrine of holy scripture exclusively?"

The other abuse of the rule of which we spoke, consists in bringing to the test of the scriptures things which lie not within their special jurisdiction. Who would ever think of going to the scriptures to decide on questions pertaining to the physical sciences? Who among Protestants? For we forget not a Galileo, suffering, for his laudable examination into the works of God, from the hands of ignorant Papists. There may be certain doctrines of revelation which have a relevancy, for example, to the metaphysical nature of man; yet on the question whether man consist of both body and soul—or, of a bodily substance, animated and rational, as affirm the materialists; who would think of looking for direct testimonies, to that word which was given to teach us religion and not pneumatology?

What shall we say of Milton, then, carrying the question between materialism and immateriality to the lively oracles; and bringing back such responses in favour of the materialists as those in which bodily attributes are predicated of "the soul:"—"if a soul touch"—"the soul that eateth"—"the hungry soul"—"a thirsty soul"—the soul "hunted" and "persecuted?" This he does; and derives, from a mere idiom of the language, that view of materialism which leads him, elsewhere in the work, to deny the intermediate existence of the soul between death and the resurrection, and to affirm the (no less wondrous) doctrine of the extinction of both natures of Christ, (which were connected, in the incarnation, with his organic body,) or at least

of their deprivation of vitality, during the time of his death.

Yet, on many points, Milton has displayed a strength of reasoning, and a propriety of interpretation, which exhibit him to great advantage. That our readers may have a sample of other portions of the work than those on which we fault him, we quote the following on the extent of the atonement:

"For all mankind. Rom. v. 18. 'the free gift came upon all men.' 2 Cor. v. 14. 'if one died for all, then were all dead.' If this deduction be true, then the converse is also true, namely, that if all were dead, because Christ died for all, Christ died for all who were dead, that is, for all mankind. Eph. i. 10. 'that he might gather together in one all things in Christ, both which are in heaven, and which are on earth;' all things therefore on earth, without a single exception, any more than in heaven. Col. i. 20. 'by him to reconcile all things.' 1 Tim. ii. 4. 'who will have all men to be saved, and to come unto the knowledge of the truth,' Compare also v. 6. Heb. ii. 9. 'for every man.' See also 2 Pet. iii. 9. Further, Christ is said in many places to have been given for the whole world. John iii. 16, 17. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' vi. 51. 'the bread that I will give is my flesh, which I will give for the life of the world.' See 1 John, iv. 14. They, however, who maintain that Christ made satisfaction for the elect alone, reply, that these passages are to be understood only of the elect who are in the world; and that this is confirmed by its being said elsewhere that Christ made satisfaction for us, that is, as they interpret it, for the elect. Rom. viii. 34. 2 Cor. v. 21. Tit. ii. 14. That the elect, however, cannot be alone intended, will be obvious to any one who examines these texts with attention, if in the first passage from St. John, for instance, the term *elect* be subjoined by way of explanation to that of *the world*. 'So God loved the world,' (that is, the elect,) 'that whosoever' (of the elect) 'believeth in him should not perish.'

This would be absurd; for which of the elect does not believe? It is obvious, therefore, that God here divides the world into believers and unbelievers; and that in declaring, on the one hand, that 'whosoever believeth in him shall not perish,' he implies on the other, as a necessary consequence, that whosoever believeth not shall perish. Besides, where *the world* is not used to signify all mankind, it is most commonly put for the worst characters in it. John xiv. 17. 'even the Spirit of truth, whom the world cannot receive;' xv. 19. 'the world hateth you;' and so in many other places. Again, where Christ is said to be given *for us*, it is expressly declared that the rest of the world is not excluded. 1 John, ii. 2. 'not for ours only, but also for the sins of the whole world;' words the most comprehensive that could possibly have been used. The same explanation applies to the texts in which Christ is said to lay down his life 'for his sheep.' John x. 16. or 'for the church,' Acts xx. 28. Eph. v. 23. 25. Besides, if, as has been proved above, a sufficiency of grace be imparted to all, it necessarily follows that a full and efficacious satisfaction must have been made for all by Christ, so far at least as depended on the counsel and will of God; inasmuch as, without such satisfaction, not the least portion of grace could possibly have been vouchsafed. The passages in which Christ is said to have 'given a ransom for many,' as Matt. xx. 28. and Heb. ix. 28, 'to bear the sins of many,' &c. afford no argument against the belief that he has given a ransom *for all*; for *all* are emphatically *many*. If, however, it should be argued that, because Christ gave his life *for many*, therefore he did not give it *for all*, many other texts expressly negative this interpretation, and especially Rom. v. 19. 'as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' for no one will deny that *many* here signifies *all*. Or even if the expression *for all* should be explained to mean *for some*, or, in their own words, for classes of individuals, not for individuals in every class, nothing is gained by this interpretation; not to mention the departure from the usual signification of the word for the sake of a peculiar hypothesis. For the testimony of the sacred writings is not

less strong to Christ's having made satisfaction for each individual in every class (as appears from the frequent assertions that he died *for all* and *for the whole world*, and that he is 'not willing that any should perish,' 2 Pet. iii. 9.) than the single text Rev. v. 9. is to his having died for classes of individuals; 'thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' It will be proved, however, that Christ has made satisfaction, not for the elect alone, but also for the reprobate, as they are called. Matt. xviii. 11. 'the Son of Man is come to save that which was lost. Now, all were lost; he therefore came to save all, the reprobate as well as those who are called elect. John iii. 17. 'God sent not his Son into the world, to condemn the world,' (which doctrine, nevertheless, must be maintained by those who assert that Christ was sent for the elect only, to the heavier condemnation of the reprobate,) 'but that the world through him might be saved;' that is, the reprobate; for it would be superfluous to make such a declaration with regard to the elect. See also John xii. 47. vi. 32. 'my Father giveth you the true bread from heaven;' 'you,' that is, even though ye 'believe not,' v. 36. 'he giveth,' that is, he offers in good faith: 'for the bread of God . . . giveth life unto the world,' that is, to all men, inasmuch as he gives it even to you who believe not, provided that you on your part do not reject it. Acts xvii. 30, 31. 'now he commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness.' Those whom he will judge, he undoubtedly calls to repentance; but he will judge all the world individually; therefore he calls all the world individually to repentance. But this gracious call could have been vouchsafed to none, had not Christ interfered to make such a satisfaction as should be not merely sufficient in itself, but effectual, so far as the divine will was concerned, for the salvation of all mankind; unless we are to suppose that the call is not made in earnest. Now the call to repentance and the gift of grace are from the Deity; their acceptance is the result of faith; if therefore the efficacy of Christ's satisfaction be lost through want of faith, this does not

prove that an effectual satisfaction has not been made, but that the offer has not been accepted. Heb. x. 29. 'who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.' 2 Pet. ii. 1. 'even denying the Lord that bought them, and bringing upon themselves swift destruction.' Forasmuch then as all mankind are divided into elect and reprobate, in behalf of both of whom Christ has made satisfaction, he has made satisfaction for all. So far indeed is this satisfaction from regarding the elect alone, as is commonly believed, to the exclusion of sinners in general, that the very contrary is the case; it regards all sinners whatever, and it regards them expressly as sinners; whereas it only regards the elect in so far as they were previously sinners. Rom. iii. 25. 'to declare his righteousness for the remission of sins that are past, through the forbearance of God.' 1 Tim. i. 15. 'this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'" Vol. I. pp. 419—423.

The qualifications of Milton to undertake a work like the one under consideration, so far as his knowledge of the Hebrew and other languages, and his long delight in studies of this nature, are considered, must be acknowledged to have been great; but these were balanced, on the other hand, by as many and as great disqualifications, to which we may briefly allude again, as we proceed in our remarks.

This great author appears, indeed, sublimely interesting to us in closing his labours on earth in the pious attitude of an inquirer after truth, at the oracles of God. We follow him, joyfully, from the tumultuous controversies in which he had been engaged during the Civil War, and the Protectorate, into the still retirement of his private studies; to see him, with 'orbs quenched' from the light of this world, employing the last days of his life in conning over the vo-

lume of Eternal Truth. We love to visit his "chamber hung with rusty green,"\* and view him, "in his elbow chair,"\* illustrating, in his study of Christian doctrine, the sincerity of the prayer which, with cheerful hymning, he raised to heaven over his blindness;

"So much the rather thou, Celestial Light,  
Shine inward; and the mind through  
all her powers  
Irradiate.

We cannot but rejoice that he was permitted to close a career, begun in an endless chaos of dispute and bloodshed, concerning political and religious reformation, in so happy accordance with the plans and wishes expressed by him, in one of the earliest of his controversial writings. "I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noise and hoarse disputes, put from beholding the bright countenance of Truth, in the quiet and still air of delightful studies.†"

Yet, notwithstanding all the interest with which we behold him closing the evening of his days, in so pious employments as quaffing at the fountains of the Christian faith and hope, we lament that he should have put down, as his last thoughts on religion, things so widely variant, as we apprehend several of his statements to be, from the testimony and the morality of the scriptures. These were clouds drawn over his setting. Perhaps the mind that, with unbounded freedom, vented all its feelings in that age of storm, was led, insensibly, by its own ardent workings, into errors and prejudices. The sun, perhaps, that glowed with such blazing in-

\* Richardson's Life of Milton.

† The Reason of Church Government, &c.



tensity, drew up these mists over its own declining orb. Certain it is, that Milton was exposed, by his ardent temperament, by his views of Christian liberty, by what he saw around him of the abuse of power under the pretence of religion, by what befel him in his domestic attachments, by the insulated individuality of his religion, to go far astray from all that might even seem an agreement with the opinions of the age; and he that had faced the nation with his treatises on toleration and divorce, might, without a known purpose to deviate from the scriptures, have been led insensibly into errant conclusions by his own reasonings, though apparently a learner before the word of God. Insensibly: for why should we doubt the asseverations he has made of his sincerity, in the salutation he has prefixed to the work, addressed to all Christians?

"Since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the holy scriptures themselves." Vol. I. p. 2.

Insensibly, we say; for upon those topics which brought up before him the themes of his former controversies, he represses every appearance of the angry feelings of contest, like one subdued and reverent before the majesty of truth, the inquirer and not the combatant.

Yet we fear not for the cause of truth, though we can no more, on some high doctrines, class the name

of Milton as among her advocates. It is the very germ of the Protestant faith to call no man master; to settle no point of Christian doctrine by human authority, but to refer all to divine testimony; to go to the word of God ourselves, and by its unerring and unaltering standard, to "prove all things." Will any one quote the aberrations of Milton, as favouring the uncertainty of the scriptures, and rendering his own researches hopeless? Go, traveller to eternity, thyself, to the records of revelation. God speaks to thee. Err thou mayest; oppose thou canst; but whence shall spring thy light and certainty, if not from his infallible mouth? There prove thy own works. There learn with humility his will. Let others carry to that word, or bring away from it, what opinions they may, the responsibility is laid upon us of forming there, and there only, our views of Christianity. If there are risks of coming out wrong, if there are many and specious grounds of deception, if there arise many seen and unseen impulses to warp our judgments, it matters not: we must encounter these risks; we must face these liabilities to deception, and with a more deepened sense of our own frailties, submit our minds and hearts to the controlling power of revelation. Ours is the responsibility. We are put on trial for ourselves. We shall be answerable for our faith.

In regard to the influence which the theological opinions of Milton may have on the present age, we venture to say that not much is to be apprehended from them of either good or evil. There are indeed some doctrines and duties inculcated correctly,—many we should say,—that might reprove the infidel, and check the libertine, and refresh the heart of the child of God; and there are other statements respecting truths and duties, to which we have alluded, that no

doubt tend to relax the bonds both of religion and morality. But after all, the work itself cannot do much to mould the minds of the present generation. Bulky tomes of theology suit not the taste of the age, and the light reading of the day. They are not the means of 'converting or perverting' this fickle generation.

The work has made its appearance too late to awaken the attention of the really studious of divine truth. Much abler and more luminous helps for studying the word of God, have arisen since the age of its composition; and are now within the reach of those who would earnestly inquire 'what is truth?'

The work is too anomalous to be fostered by any living sect of Christians. In the days of Milton, when the religious elements of the British nation seemed plastic, and ready to receive the forms of new creations, the work might possibly have found a sect, or have created one, in which it would have received a ready and lasting lodgment, and been cherished, like the works of Penn, as the fostering parent of—what shall we name the sect but—the Miltonists. We say<sup>3</sup> possibly: for his tractates on divorce though deeply frowned against upon their appearance, raised up a short lived corps who were called the Divorcers. But the work has come a century too late. The Christian sects have chosen their borders like Abraham and Lot; they have driven their stakes and fastened their cords, and pitched, at peaceable, if not peaceful, distances, their habitations; and who of them shall demolish their dwellings to rebuild them after the model of this work? The Unitarians may perhaps select their portion on the unity of God, and rejoice to quote Milton, so far as one who is willing to have one stake of their habitation at least, remain where it is; the moderate Calvinist may

consent to take the chapter on decrees; the high Arian, though a little stumbled at the expressions of "divine substance" and "two natures," might possibly accept the chapter on the Son of God; the ultra-Calvinist may take his portion from the paragraphs on the imputation of sin, and the traduction of souls; the Episcopalian and the Wesleyan Methodist, may find on Renovation and Regeneration agreeable chapters; the constitution of the visible church we may take to ourselves, except the part we freely yield to the Baptists and the Quietists; and the chapter on polygamy,—it must wander, a starveling, beyond the pale of Christendom, we should hope, to find its host, if any where, among the Mahometans.

The work, finally, has none of those charms of taste thrown around it, that can ever recommend it to the lovers of his poetry. From the nature of the work, there existed no opportunity for him to enstamp upon it the creations of his own adventurous and inventive genius. His task was, simply, the selection of scriptural texts, and the addition of remarks explanatory of the language. For ourselves, we have so long listened to his immortal Epic, and been charmed in hearing him,

"Assert eternal Providence,  
And justify the ways of God to man,"

in glorious and lofty hymns, that no tamer work of his can charm us more. Already have the prose publications by which he attempted to control the opinions of a tumultuous age, filled as they are with bursts of impassioned, devotional, nervous eloquence, sunk into neglect; possessing no attractions within the soundings of his lyre. And what else can be the fate of the present work, when the short day of its novelty shall have transpired—a work in which all that is lofty in the imagination

of Milton, or glowing in his feelings, or rapt and lyrical in his style, all his peculiarities, are annihilated before the unbending majesty of the word of God? What Hayley says, in commending the private virtues of Milton, "the splendour of the poet eclipses the merit of the man," may be applied with tenfold energy to his qualities as a theologian. He will be known, only and for ever, as the author of *Paradise Lost*, this recently discovered work notwithstanding. He has left all his Prose Works and this Treatise, at an immeasurable distance below the heights of his sublime song. Like Homer, and Virgil, he has embalmed, in the glorious honours of his verse, the very language in which he has written, with sure preservation, to all posterity. And this generation, and they of ages to come, shall let these tomes slumber in oblivion, while, enchanted, they listen to the rapt thoughts, uttered by the poet as with "a sevenfold chorus of hallelujahs and harping symphonies.\*"

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*The United States of America compared with some European countries, particularly England: in a Discourse delivered in Trinity Church, and in St. Paul's, and St. John's Chapels, in the city of New York, October, 1825.*  
By JOHN HENRY HOBART, D. D., Rector of said Church and Chapels, Bishop of the Protestant Episcopal Church in the State of New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

WE had some curiosity to contemplate England, and especially the Church of England, as exhibited by such a man as Bishop Hobart; from whose ardent attachment to Episcopacy, as well as from the very flattering attentions he received in that country, we expected a representation in some respects not exactly like what we find in this discourse.

\* Reason of Church Government, &c.

Without entering into a minute comparison of his native land with the nations of the continent, which are less capable of the comparison, the Bishop remarks that even in England, "where nature has lavished some of her choicest bounties, art erected some of her noblest monuments, civil polity dispensed some of her choicest blessings, and religion opened her purest temples"—even there, "his heart deeply cherished, and his observation and reflection have altogether sanctioned, lively and affectionate preference, in almost every point of comparison, for his own dear native land, and for the Zion with which Providence has connected . . . m."

The points on which the comparison is professedly instituted are the *physical, literary, civil, and religious* advantages of the countries brought into view. In respect to the first of these the comparison is very general. Our sky may be less serene and glowing, and our breezes less cheering to the languid frame, than those of the most favoured regions of the south of Europe; yet even in this respect the comparison is less adverse to our claims than the Bishop had supposed. We have not exactly the scenery of the Alps "with wild and snow-crowned summits, sheltering within their precipitous and lofty ridges, valleys that beam with the liveliest verdure and bear the richest productions of the earth;" yet no country is richer in the sublime and beautiful than ours. We have no castles, and ruins, and monasteries; nor is the traveller among us "astonished at the splendour that beams from the immense structures which wealth has erected for the gratification of private luxury or pride."

"But he can see one feature of every landscape *here*, one charm of American scenery, which more than repays for the absence of these monuments of the power, and the grandeur, and the wealth, and the taste of the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills and the extensive plains that stretch before our view, are studded with the substantial and neat and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land and exultingly say—It is mine; . . . hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur, was erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished do-



main, presents a painful contrast to the meaner habitations, and sometimes the miserable hovels that mark a dependent, always a dependent—alas, sometimes a wretched peasantry.” p. 11.

The second point of comparison is disposed of in a single sentence, and we hasten with the Bishop to the third—the *civil* aspect of our country and of those with which it is contrasted. Every traveller through those nations on the continent which are subject to despotic governments, will be compelled to feel that “the labour and independence and happiness of the many are sacrificed to the ambition and power and luxury of the few.”

“But even in England, next to our own, the freest of nations, it is impossible not to form a melancholy contrast between the power, and the splendour, and the wealth of those to whom the structure of society and the aristocratic nature of the government assign peculiar privileges of rank and of political consequence, with the dependent and often abject condition of the lower orders; and not to draw the conclusion, that the one is the unavoidable result of the other.” p. 16.

Advantages the Bishop thinks there may be in privileged orders, “as constituting an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of manners.” Yet he remarks that those advantages which result from the hereditary elevation of one small class of society must produce a corresponding depression of the great mass of the community. Obsequiousness, servility, and dependence, are not congenial to those generous qualities which the Bishop attributes to the “high-minded noblemen and gentlemen of England.” It is justly added, in a note, that “dissipation and unbounded devotion to pleasure, the consequences of idleness and wealth, often contaminate the higher ranks, and produce corresponding effects upon the lower.”

There is no part of the comparison upon which the Bishop dwells so much at length, and with so much complacency, as upon that between the Episcopal Church in this country and the Church of England. We can quote only those passages which relate to the latter; and the picture which he draws is such as might be expected from an alliance between church and state, formed rather to promote the political views of the one and the secular ag-

grandizement of the other, than with an enlightened view to the purity of that kingdom which its divine founder has declared to be not of this world.

“Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this connexion is absolute property. The livings are in the gift of individuals, of the government, or corporate bodies; and can be, and are, bought and sold like other property.\* Hence, like other property, they are used for the best interests of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God’s glory and the salvation of mankind.”

“The connexion thus constituted entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of the ecclesiastical law, that common, and even serious clerical irregularities, are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at an immense pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.

The mode of support by tithes, though perhaps, as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which

\* The history of these “livings” is, we believe, substantially this. They originated, or rather the practice of appropriating them, originated with the monks, in very early times. Wherever the income of a Church was more than sufficient for the necessities of the officiating priest, they obtained the benefice for their own fraternity, sometimes for money, and sometimes for masses, or otherwise; and having thus acquired the right of presentation, they deputed generally one of their own number to perform the services, allowing him a stipend, for his maintenance. In this way the monks became at length the appropriators of a large portion of the benefices in the kingdom. But at the dissolution of the monasteries and religious houses by Henry VIII. these benefices fell into the hands of that monarch; they were by him given to such individuals, or corporations as he pleased, and have continued to be a species of private property to the present time. A very great proportion of the benefices are however, either directly or indirectly in the gift of the government.—Ed.

leads the pastor into every family, not merely as its pastor, but its friend."\*

pp. 21—23.

"Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his Episcopal authority, is conveyed to him by the Bishops who consecrate him. But the election of the person to be thus consecrated is *nominally* in the Dean and Chapter of the cathedral of the diocese; and *theoretically* in the King, who gives the Dean and Chapter *permission* to elect the person, and only the person, whom he names; and thus, in the *actual* operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely as it ought to have been, and as, in our system it must generally be, to their qualifications for the office; but to a secular interest, extraneous from spiritual or ecclesiastical considerations.†

"Advance still higher—to the Church in her exalted legislative capacity, as the enactor of her own laws, and regulations, and canons. The Convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said has been, a dissenter—a House of Commons, where many are avowed dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians."

pp. 25—26.

\* "In the few cases of popular appointment of Rector or Lecturer in the Church of England, every inhabitant of the parish, (which is a district of a certain extent,) whether he be a *Churchman* or *dissenter*, a *Jew*, an *infidel* or a *heretic*, has a right to vote; and the canvassing which takes place, and the elections which ensue, are often attended with unpleasant occurrences." p. 23.

† Probably most of the prelates owe their episcopal elevation to their alliance with noble families, or to some kind of secular interest in the Cabinet. Thus the Archbishop of Canterbury, of whom Bishop H. speaks, and for aught we know, justly speaks, in the highest terms of praise, is cousin to the Duke of Rutland, and brother to the Lord Chancellor of Ireland. The Archbishop of York has two brothers in the House of Lords. The Bishop of Winchester is uncle to the Earl of Guilford. The Bishop of Exeter is brother to the Earl of Chichester. Another Bishop was tutor to the Duke of Gloucester, another to the Duke of Richmond, &c.—Ed.

Bishop H. does not object to dissenters participating in the civil government of England; but he asks, "what business have dissenters with legislating for a Church, from which they dissent, and to which they are conscientiously opposed? True; but why, also, are they made to support a church from which they thus dissent, and to which they are thus conscientiously opposed. The dissenters are supposed to constitute about one-fifth of the whole population, and they number among them many of the worthiest citizens of England. They have their own churches to erect, their own clergy to maintain; and yet, if we mistake not, they, equally with the children of the Establishment, are required to pay tithes for its support. Besides; so closely blended is the ecclesiastical with the civil polity of England, and so directly do many of the laws enacted for the regulation of the establishment bear upon the civil and social interests of the nation, that to prohibit dissenters from having a voice in these laws, would be to disqualify them from holding a seat in Parliament. Yet Bishop H. declares it to be a principle of his own Church, and one that is enforced and vindicated by its ablest champion, "the judicious Hooker," that "all orders of men affected by the laws should have a voice in making them." The objection lies, and, if we understand our author, is intended to lie, merely against the union of church and state: disjoin these and the evil complained of is removed.

"In the theory of the ecclesiastical constitution of England, the Bishops and the Clergy legislate in the upper and lower house of Convocation; and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislator of the Apostolical and spiritual Church of England. And the plan has been agitated, of altering by authority of Parliament the marriage service of the Church, so as to compel the Clergy to dispense with those parts which recognise the doctrine of the Trinity, in accommodation to the scruples of a certain class of dissenters."

pp. 30—32.

With respect to the theological

qualifications required in those who apply for orders in the English Church, the following statements occur in a note :

"The canons only require that the person applying for orders has 'taken some degree of school in either of the universities; or at the least, that he be able to yield an account of his faith in the Latin, according to the articles of religion; and to confirm the same by sufficient testimonies out of the Holy Scriptures.' No previous time for theological study is specified.

"In the Church of England there are really scarcely any public provisions for theological education for the ministry. In each of the universities there are only two professors of divinity. Their duties are confined to delivering at stated times, a few lectures on divinity to the university students; but they have not the especial charge of the candidates for orders, who are left to study *when and where and how* they please. Almost immediately on graduating, they may apply for orders, with no other theological knowledge than what was obtained in the *general* course of religious studies in the college of which they have been members." pp. 34, 35.

Much might be added, but this will suffice. It will suffice to show that the Church of Christ necessarily loses much of her spiritual character, and much of her appropriate and pure influence over the minds of men, when for any purposes of worldly policy, she weds herself even to the best of the kingdoms of this world. It suggests too, the query, whether that form of ecclesiastical polity which makes so ample provision for the gratification of worldly ambition is either conformable to the primitive simplicity of the gospel, or adapted to exclude worldly men from the sacred office. To high official titles in the church add great official influence and great revenues, and is it too much to expect, that there will be men who will covet the station more earnestly than they will covet those 'best gifts' which fit them for the station. No matter how sacred the territory through which the high-road to distinction lies, ambitious men will travel it. The case is so much the worse when, as in England, ecclesiastical preferment does not terminate in clerical dignity, but leads directly to civil influence and a seat in parliament.

But there is a brighter side to the picture. There is in the Church of England a redeeming spirit, which, while it honourably distinguishes her in the holiest enterprises of the age, is diffusing itself, we trust through all her

members, and gradually freeing her from that secular influence which, in the words of Bishop Hobart, sadly obstructs her progress, and alloys her spiritual character.

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*Love to souls the mainspring of Ministerial Usefulness* : a Sermon preached at the Ordination of the Rev. Lyman Coleman, as Pastor of the Congregational Church and Society in Belchertown, Mass. Oct. 19, 1825. By JOEL HAWES, Pastor of the First church in Hartford. pp. 32.

THIS is a plain, unambitious, earnest discourse, admirably adapted to do good on such an occasion as that for which it was written. The subject is one—as the author justly observes—“on which it would be difficult to say any thing new, but on which it can never be unprofitable even for the wisest and best of us, often and seriously to meditate.”

We confess that we like to hear and to read ordination sermons written on such subjects. They are most in harmony with the associations of the occasion; and they afford the best means of conveying appropriate and impressive admonition to both ministers and people. Of this sermon therefore we say that, though it cannot be expected to raise the high opinion which has been already formed of Mr. H.'s clearness and force of intellect, it does much credit to his plain good sense and his deep and honest piety.

“A minister, whose ruling principle is love to souls, has a *motive* to improve his mind and heart, that is steady and unalterable. The treasures of divine knowledge are always spread before him, and the wants of his people are always pressing him to diligence in providing for them the bread of life. To light his midnight lamp and make him grow pale in study, he needs not the excitements of flattery, or of fame, or of worldly advantage. The glory of God, the worth of the soul, the grandeur of eternity, are motives enough to call forth his most strenuous and persevering exertions. Under the influence of these, he will give himself to reading, meditation, and prayer. His eyes, his ears, and his heart, will be constantly open to whatever will aid him in the great work of saving sinners; nor will he rest satisfied but with the highest intellectual and moral attainments which he is capable of making. Knowing that he is accountable to God for all his talents, and that his usefulness among the people of his charge de-



mands, that his every talent be improved in the most diligent and careful manner, he will never intermit his exertions, but always be aiming at higher and still higher attainments in knowledge and holiness."

The following sentences occur in a note extracted from an address by Professor Stuart on a similar occasion.

"You wish your Pastor to be a man of growing reputation and increasing knowledge. Give him time then to study. Break not in, without the most absolute necessity, upon his sacred hours devoted to this purpose. He cannot continue to enlighten and interest you, unless he continues to be a man of study. The days of inspiration are past. Divine assistance may, indeed, be hoped for

now, by every faithful minister; but it can rationally be hoped for, only in the way of duty, that is, in the way of diligent and faithful study. Forego the pleasure of a morning visit to your Pastor, for the sake of a better Sermon upon the Sabbath. Rob not the whole congregation of the satisfaction and profit to be derived from good preaching, by breaking in upon your minister's time to prepare for the desk. Always remember, when you visit him, that a thousand others have the same claims upon his time as you have; and occupy as little of it, therefore, as the nature of the case will permit. Such a mode of intercourse will sweeten your visits and make them pleasant to him; a different mode will oblige him to carry his studies into the night, and thus sink his spirits, and injure, or probably destroy his health."

### LITERARY AND PHILOSOPHICAL INTELLIGENCE.

A new periodical publication called "The Restoration of Israel," is about to be established at Syracuse, N. Y., for the purpose of proving that the aborigines of America are lineal descendants from Abraham, Isaac, and Jacob.

The Executive Committee of the Baptist Education Society of the State of New York, have determined to erect a stone building, 100 feet by 60, for the accommodation of their Theological School at Hamilton. Thirty-one young men have received the honours of this institution, and a class of seventeen will have finished their studies in June. The school now consists of about fifty who are divided into three classes, with the exception of a few engaged in preparatory studies. About thirty of the students are beneficiaries.

**LEAD MINES.**—The lead mines of Missouri cover an area of more than 3000 square miles, and are said to be the most extensive on the globe. The ore is of the purest kind, and exists in quantities sufficient to supply the whole United States. The number of mines is 165, in which more than 1100 men are employed, producing annually 3,000,000 pounds of metal, valued at 120,000 dollars.

**INCREASE OF THE SOUND OF ARTILLERY.**—A writer in the London Me-

chanics' Magazine says, "From observing how the power of the human voice was increased by the speaking-trumpet, I was led to think, that if the muzzle of a gun was made of that form, it would have the same effect on its report when fired, and immediately resolved to try the experiment. I fixed a mouth-piece, about the size of a bugle, on a common pistol, and accordingly found the report increased in a surprising manner. A piece of artillery, no doubt, would require a mouth-piece much larger than this to have a corresponding effect: and it would have to be made so strong, as not to be shaken by the violent concussion. This discovery, I dare say, will be of little moment to the public; unless, indeed, when they wish to show the extent of their satisfaction by the greatness of the noise they make—I mean when they rejoice; and I think it will be the opinion of most people, that the report of a cannon is quite loud enough already.

**FRANCE.**—The enormous sum of eighteen millions, four hundred thousand francs is paid annually to the city of Paris for the privilege of keeping public gaming houses; which, says a Paris paper, is a larger amount than is received by all the collectors of the direct taxes in the capital.

The editors of the Constitutional

and *Courier Français*, two of the leading opposition gazettes of Paris, were lately tried for having published sentiments offensive to the high-toned Catholic Clergy. They were defended by Mr. Dupin with eloquence, and great effect on the crowded audience which attended the trial. In the course of his remarks, Mr. Dupin, alluding to the efforts of the Catholic Church to regain her lost power, said, "It is too true the Hydra has raised its head, ancient pretensions are the order of the day—a march is making, by numerous ways, to the conquest of temporal power under the cloak of religion: the contest is renewing between ultramontane doctrines and the liberties of the French church. Are we ever to have eyes to see, and see not? What! writings abound in which the doctrine of the infallibility and absolute supremacy of the pope over kings is openly preached; prelates arrogate to themselves, in some measure, the legislative power in their circumscription; others, in reviving superannuated rules, incompatible with our existing manners, produce only disorder in our cities. The almost general refusal to teach the declaration of 1692 is flagrant; Bossuet himself, the great Bossuet, whose whole life was animated only by this great thought, *the unity of the church*, is now taxed with heresy by the ungrateful Romans, because he knew how to be a Frenchman, while he was a Catholic. Our present government, founded by Louis XVIII. and sworn to by Charles X. is called *revolutionary* by the gazettes of Rome. Religious associations not authorized—what do I say?—prohibited by our laws, are multiplying on every side. Congregations surround us. There exists an *ardent, religious party*. This party has its writers, its city and country preachings, its journals, its dupes, its protectors—*in hoc vivimus, movemur et sumus!*—and yet some affect to doubt it.

These doctrines are not brought forward only by a small number of ascetic dreamers: agents more active, more powerful, more numerous, charge themselves with supporting or assisting them to triumph. The party is better formed than is supposed. Statesmen! do not regard that alone which passes in one country; throw your eyes also on

Spain, Switzerland, Belgium; and seeing every where the same symptoms of trouble and agitation, inquire what is the principle of this uniform movement; recognise the efforts of the Pharisees of the day; feel the blows of that sword whose hilt is at Rome, and its point everywhere."

**POLAND.**—The following information, says the *Christian Observer*, is extracted from the report of the Minister of the interior, Count Mostowski, as to the state of affairs during the last four years. In consequence of the number of the Reformed, sixteen extra parishes have been created, and the people have already commenced building houses for their Lutheran ministers. The regulations for the Jews have been newly modelled, and inspectors have been established to watch over the affairs of the Ecclesiastics. The funds allowed for public instruction have amounted to 6,536,509 florins, and the profits arising out of the schools amounted to 896,734 florins; which sum has remunerated the temporary class-masters, and purchased a great addition of books, mathematical instruments, &c. The botanical garden contains 10,000 species of plants. The university library has 150,000 volumes, among which are many rare and curious works. The institution for the Deaf and Dumb supports twelve of this unhappy class of persons, who are taught various works. Sunday schools are open in various parts of the kingdom. Limits have been made to civil procedures; so that, in the last four years, 15,908 causes have been determined by justices of the peace. Iron rail-roads have been constructed from Kalish to Brezesc, sixty German miles in uninterrupted length. Numerous high-roads have been constructed, and 523 bridges. The country has ceased to be tributary to foreign nations in many important points. The manufactory of cloth is sufficient for the wants of the people. More than 10,000 foreign manufacturing families have peopled new towns. The mines of Poland produce, independently of silver, copper, and lead, large quantities of iron, zinc, and pit-coal. The report exhibits a great improvement in the manufactures and general prosperity of the country.

## NEW PUBLICATIONS.

## RELIGIOUS.

Love to souls the mainspring of Ministerial Usefulness. A sermon, preached at the Ordination of the Rev. Lyman Coleman, as Pastor of the Congregational church and society in Belchertown, Mass. Oct. 19, 1825. By Joel Hawes, Pastor of the First church in Hartford.

A discourse, delivered in Charleston, S. C. on the 21st of November, 1825, before the Reformed Society of Israelites, for promoting true principles of Judaism, according to its purity and spirit, on their first Anniversary. By Isaac Harley, a member. 8vo. pp. 40. Charleston. A. E. Miller.

A Sermon delivered in Ipswich, South Parish. By Joseph Dana, on Lord's Day, Nov. 6, 1825. Being the Day which completed the sixtieth year of his ministry in that place. 8vo. 20. Salem. W. Palfrey, Jun.

Rev. Abner Kneeland's Reply to a Pamphlet, entitled: "Remarks on the distinguishing Doctrine of Modern Universalism, which teaches that there is no hell, and no punishment for the wicked after death. By Adam Empie, A. M. Rector of St. James church, Wilmington, N. C." 8vo. Philadelphia.

A Sermon on Theatrical Exhibitions. By the Rev. Mr. Aikin. 8vo. Price 25 cts. Utica, N. Y. Merrill and Hastings.

Daily Devotions for a Family, with Occasional Prayers. 12mo. pp. 163. New York. Clayton & Van Norden.

## MISCELLANEOUS.

An attempt to demonstrate the practicability of Emancipation of the Slaves of the United States of North America, and of removing them from the country, without impairing the right of private property, or subjecting the nation to a tax. By a New England man. pp. 75 8vo. New York. G. & C. Carvill.

Poem delivered before the Connecticut Alpha of the Phi Beta Kappa Society, September 13, 1825. By James G. Percival. Published at the request of the Society. Boston. Richardson & Lord.

A Standard Spelling Book, or the Scholar's Guide to an accurate Pro-

nunciation of the English Language: accompanied with easy, familiar, and progressive Reading Lessons. Designed as an Introduction to the use of Walker's Critical Pronouncing Dictionary of the English Language. Compiled for the use of Schools. By James H. Sears. The revised Edition. New Haven. Durrie & Peck.

A History of Boston, the Metropolis of Massachusetts; from its Origin to the Present Period. With some Account of the Environs. By Caleb H. Snow, M. D. Embellished with Engravings. 8vo. pp. 400. Boston. 1825. A. Bowen.

An Essay on the Doctrine of Contracts; being an Inquiry how Contracts are affected in Law and Morals, by Concealment, Error, or Inadequate Price. By Gulian C. Verplanck. 8vo. pp. 234. New York. 1825. G. & C. Carvill.

A Review of the Philosophy of the Human Mind, by Thomas Brown, M. D. Professor of Moral Philosophy in the University of Edinburgh, by the Rev. Frederick Beasley, D. D. Provost of the University of Pennsylvania. Philadelphia. William Stavely.

An Address, delivered before the American Academy of the Fine Arts, November 17, 1825. By Richard Ray, a member of the Academy. 4to. pp. 48. New York. G. & C. Carvill.

A Lecture Introductory to the Course of Hebrew Instruction in the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered in Christ's Church, New York, on the evening of November 14th, 1825. By Clement C. Moore, A. M. Professor of Oriental and Greek Literature. 8vo. pp. 28. New York. T. & J. Swords.

An Examination of the New System of Society, by Robert Owen; showing its Insufficiency to reform Mankind; with Observations on the Operation of the Principles of Virtue in the Mind of Man. 8vo. Philadelphia, John Mortimer.

Supplement to the American Ornithology of Alexander Wilson. Containing a sketch of the author's life, with a Selection from his Letters; some Remarks upon his Writings; and a Histo-



ry of those Birds which were intended to compose part of his Ninth Volume. Illustrated with Plates, engraved from Wilson's Original Drawings. By George Ord, F. L. S., Member of the Am. Philosophical Society, &c. &c. Royal 4to. pp. 293. Philadelphia. J. Laval and S. F. Bradford.

A New Universal Atlas of the World, on an Improved Plan; consisting of Thirty Maps, carefully prepared from the latest authorities, with complete Alphabetical Indexes. By Sidney E. Morse, A. M. New Haven: Engraved and Published by N. & S. S. Jocelyn.

### RELIGIOUS INTELLIGENCE.

**DOMESTIC MISSIONARY SOCIETY.**—A meeting of gentlemen from various parts of the country was held at Boston on the 11th of January, for the purpose of considering the expediency of forming a National Domestic Missionary Society. The measure was unanimously resolved on.

An American Seamen's Friend Society was organized at a meeting of delegates in New York on the evening of the thirteenth of January. A constitution was unanimously adopted, and a liberal subscription received.

We earnestly hope that these societies may have a place among those which take a deep hold on the mind of the American people.

The American Colonization Society at its anniversary meeting, Jan. 9, determined to apply to the General and State Governments for assistance and co-operation. The following are their resolutions in relation to this subject.

*Resolved*, That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several states, as alone adequate to the accomplishment of this important object.

That the period has arrived, when the Society feels itself authorized by the efforts it has made to apply to the Government of the country for the aid and co-operation essential to give success to these efforts.

That a Committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress memorials praying such aid and assistance to the Society as Congress shall think proper to afford.

That the Board of managers of the Society be instructed to prepare and present to the legislatures of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

[The following has been sent to us by an anonymous correspondent for a place among our religious intelligence. It was probably not designed for publication, yet as the facts it contains are of a public nature, and such as cannot be kept too constantly before the public mind, we think it proper to insert it.]

*Extract of a Letter from the Agent of the American Bible Society to Dr. Jacob Porter, of Plainfield, Massachusetts, dated August 20, 1825.*

Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the republic of Colombia, has recently

been formed under flattering auspices, approved by the government, and not opposed, except by a few bigoted priests; most of them being in its favour, and a clergymen of Saint Dominic, who once held a principal place in the Inquisition, now the zealous and devoted secretary of the society.

Shall we not exert ourselves to meet these favourable events and favouring providences? What think you of a Bible Society at Plainfield, either auxiliary to us, or as a branch of the Hampshire county Bible Society? You have in Plainfield 936 inhabitants, say 187 families. If one half of these families could be induced to become members and contribute fifty cents a year to such a society, you could raise about forty-six dollars to supply the destitute inhabitants with the Bible, or aid the parent institution in its great design. If each of the towns in Hampshire should do the like, it could yield from its 26,500 inhabitants \$1,325 a year, that is, \$139 more than it has raised by its county society in nine years. And could not one half the families in Hampshire county be induced by proper efforts, to give fifty cents a year, to spread the word of God among the millions of destitute of our country, the tens of millions of the south, and the hundreds of millions of our guilty world?

I know I have every thing to hope from your attachment to this cause, and I trust much time will not elapse before I perceive fruit springing from these hints.

I remain, in great haste, your friend and obedient servant,

J. NITCHIE, agent  
of the American Bible Society.

*The Alabama Bible Society* has upwards of three hundred members, and has distributed since its formation 150 Bibles, and 591 New Testaments. It appears from their late Report, that there are in nine counties, two thousand one hundred and twelve families without the Bible.

Mr. Noah's late project for the colonization of the Jews at Grand Island, which has been the subject of a thousand facetious comments, on both sides of the Atlantic, has so far attracted the notice of the 'Jewish consistory' at Paris, as to call forth a public communication from the grand rabbi. De Co-

logne, whom among other Jewish dignitaries Mr. Noah had named "commissioner of emigration." After some pleasant remarks on Mr. N.'s project, the grand rabbi adds:

"To speak seriously, it is right at once to inform Mr. Noah, that the venerable Messrs. Hiershell and Meldona, chief rabbis at London, and myself, thank him, but positively refuse the appointments he has been pleased to confer upon us. We declare, that according to our dogmas, God alone knows the epoch of the Israelitish restoration; that he alone will make it known to the whole universe, by signs entirely unequivocal: and that every attempt on our part, to re-assemble with any politico-national design, is forbidden as an act of high treason against the Divine Majesty."

INSTRUCTION OF SLAVES.—A correspondent in Virginia informs us, (say the Editors of the N. Y. Observer,) that a plan for the instruction of the slaves, has been recently adopted by the officers of the Presbyterian Theological Seminary in Prince Edward County, which promises to be in a high degree useful. The planters in the neighbourhood of the Seminary beginning to feel that it is important that their negroes should be better instructed in religion than they have been, frequently consulted with one of the officers of the Seminary, as to the means by which the object might be accomplished; and the result was the adoption of the plan of sending out the students to the neighbouring plantations, where, in the presence of the master or mistress, they instruct the negroes of the plantation in the doctrines of Christianity.

The following view of Missions is from the Missionary Herald. It is interspersed, in that work, with general remarks relating to the history and prospects of the several stations, which are here omitted, in order to give the article as condensed a form as possible.

#### MISSIONS UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

##### I. AMERICAN BOARD OF FOREIGN MISSIONS.

MISSIONS at BOMBAY—in CEYLON—among the CHEROKEES, the CHOCTAWS.

and the CHEROKEES-OF-THE-ARKAN-SAS—at the SANDWICH ISLANDS—MALTA—in SYRIA—in PALESTINE—and at BUENOS AYRES. Measures have also been taken to ascertain the religious and moral state of CHILI, PERU, and COLOMBIA.

## BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

*Bombay.*—A large city on an island of the same name, and the capital of the Presidency.

Rev. Gordon Hall, and Rev. Edmund Frost, Missionaries. James Garret, Printer; and their wives.

*Mahim.*—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, Missionary, and Mrs. Graves.

*Tannah.*—The Chief town on the island of Salsette, 25 miles from Bombay.

Mrs. Elizabeth Nichols, widow of the Rev. John Nichols.

Mr. and Mrs. Frost arrived at Bombay, June 28, 1824; and Mr. Nichols died Dec. 9th of the same year.

The amount of printing done at the Mission press from July 1, 1820, to Dec. 31, 1823, three years and a half, was as follows:

The Four Gospels, published separately, 2,500 copies of each, - - - -	10,000
Third edition of the Mahratta school-book - - - -	4,000
Other small books and tracts comprising many extracts from Scripture, - -	41,980
Circular papers relating to the mission, - - - -	380
	<hr/> 56,360

Printed in Hindoostanee for the mission, by one of the native presses, (the missionaries not having the necessary types,) the tract called *The Heavenly Way*, - - - -

5,600

Total of books and tracts published by the mission for its own use, - - - -

61,360

Printed by the mission press for the Bombay Committee of the British Society for promoting Christian Knowledge, - 16,500

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77,860

The cost of the 61,360 copies, was about \$2,500. The Bombay Bible Society has engaged to take copies of parts of the Scriptures, to the amount of \$1,800, most of which will probably be left with the missionaries for distribution; and the British and Foreign Bible Society has presented to the mission 100 reams of paper; probable value \$400. Of Native Free Schools there are 35, containing 1,855 scholars. About \$1,300 were subscribed for these schools by the British residents at Bombay. Among the subscribers were the governor and other persons high in office. The Mission Chapel is of special service to the mission.

## CEYLON.

A large Island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

*Tillipally.*—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, Missionary; and Mrs. Woodward.

Nicholas Fermander, Native Preacher.

*Batticotta.*—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary, Rev. Daniel Poor, Missionary and Principal of the Central School; and their wives. Gabriel Tissera, Native Preacher.

*Oodooville.*—Five miles north of Jaffnapatam.

Rev. Miron Winslow, Missionary, and Mrs. Winslow, George Koch, Native Medical Assistant.

*Panditeripo.*—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. Mission-



ary and Physician; and Mrs. Scudder.

*Manepy.*—Four miles and a half north-west of Jaffnapatam.

Rev Levi Spaulding, missionary; and Mrs Spaulding.

The number of native children boarding in the families of the missionaries, is 155. The number of the natives belonging to the church is 73. The number of native free schools is 59. The number of boys in these schools is 2,414, and the number of girls, 255; total 2,669. Two revivals of religion were experienced during the year 1824; and 41 natives, the first fruits of the first revival, were admitted to the church on the 20th of January last.

#### THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000

Commenced in 1817. Stations at Brainerd, Creek-Path, Carmel, Hightower, Willstown, Haweis, and Candy's Creek.

*Brainerd.*—Within the chartered limits of Tennessee, on the Chickamaugh creek, 2 miles N. of the line of Georgia, 7 S. E. of Tennessee river, 240 N. W. of Augusta. 150 S. E. of Nashville, and 110 S. W. of Knoxville.

Rev. Samuel A. Worcester, missionary, John C. Elsworth, Teacher and Superintendent of Secular concerns, Henry Parker, and John Vail, Farmers, Ainsworth E. Blunt, Farmer and mechanic; and their wives. Josiah Hemmingway, Farmer, Sophia Sawyer, Teacher.

*Carmel.*—Formerly called Taloney, 60 miles S. E. of Brainerd, within the chartered limits of Georgia, on the Federal Road.

Moody Hall teacher. and Mrs. Hall. William Hubbard Manwaring, Farmer.

*Creek-Path.*—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama.

Rev. William Potter, missionary, Dr. Elizur Butler, teacher, Fenner Bosworth, Farmer, and their wives. Erminia Nash.

*Hightower.*—On a river named Etow-ee, corrupted into Hightower; 30 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel.

Isaac Proctor, teacher, and Mrs. Proctor.

*Willstown.*—About 50 miles S. W.

of Brainerd, just within the chartered limits of Alabama.

Rev. Ard Hoyt, Rev. William Chamberlain, Missionaries, and their wives. Rev. Daniel S. Butrick, Missionary, Sylvester Ellis, Farmer, and Mrs. Ellis.

*Haweis.*—About 55 miles a little W of S. from Brainerd, within the chartered limits of Georgia.

Frederick Elsworth, Teacher and Farmer, and Mrs. Elsworth.

*Candy's Creek.*—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

William Holland, Teacher and Farmer, and Mrs. Holland.

The number of pupils in the schools, the past year, was less than it had been some preceding years; but the good effected was probably not less than in any past year. About 16 members were added to the churches. In September 1824, the churches at Brainerd, Carmel, Hightower, and Willstown, were received into the Union Presbytery of East Tennessee; and in October last the Presbytery of West Tennessee held its meeting at Creek Path.

A translation of the New Testament into Cherokee has been commenced by Mr. David Brown, with the occasional assistance of two or three of his countrymen, who are more thoroughly acquainted, than he is, with that language.

#### THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alab. Population about 20,000.

Commenced in 1813. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Iikhunnuh, and at three other places not yet named. All these stations are within the chartered limits of Mississippi.

**WESTERN DISTRICT.** *Elliot.*—Situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river, and from Natchez, in a N. N. E. direction, about 250 miles.

John Smith, Farmer and Superintendent of Secular Concerns, Joel Wood, Teacher, and their wives; Zechariah Howes, Farmer and Mechanic, Anson Dyer, Catechist, and Lucy Hutchinson.

*Bethel*.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Stephen B. Macomber, Teacher, and Mrs. Macomber; Philena Thatcher.

*Capt. Harrison's*.—Near Pearl river, more than 100 miles south-easterly from Elliot.

Anson Gleason, Teacher.

**NORTH-EAST DISTRICT.** *Mayhew*.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus.

Rev. Cyrus Kingsbury, missionary and Superintendent of the Choctaw mission, Dr. William W. Pride, Physician, Calvin Cushman, Farmer; and their wives; William Hooper, Teacher; Anna Burnham, Teacher.

*Mooshoolatubbee's*.—About 20 miles from Mayhew, in a south-easterly direction.

Adin C. Gibbs, Teacher.

*I-ik-hun-nuh*.—A settlement about 30 miles W. of Mayhew.

Rev. Cyrus Byington, missionary, David Wright, Teacher, and Mrs. Wright; Mrs. Moseley.

**SOUTH-EAST DISTRICT.** *Emmaus*.—About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama.

Moses Jewell, mechanic, David Gage, Teacher; and their wives.

*Mr. Juzon's*.—About 100 miles south-easterly from Mayhew.

Orsamus L. Nash, Teacher.

*Goshen*.—About 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Rev. Alfred Wright, missionary, Elijah Bardwell, Teacher; and their wives; Ebenezer Bliss, Farmer; Eliza Buer.

The average number of children in the several schools, during the past year, was about 170.

#### THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence, E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95° W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

*Dwight*.—On the west side of Illinois creek; four miles north of the

Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney, and Rev. Cephas Washburn, missionaries, George L. Weed, M. D. Teacher and Physician, Jacob Hitchcock, Steward, James Orr, Farmer, Samuel Wisner and Asa Hitchcock, mechanics; and their wives. Ellen Stetson, Teacher, Cynthia Thrall.

#### THE SANDWICH ISLANDS.

A group of islands in the Pacific Ocean, between 18° 50' and 20° 20' north latitude, and 154° 5' and 160° 15' west longitude from Greenwich. They are extended in a direct line W. N. W. and E. S. E. Hawaii [Owhyhee] being the south-eastern island. The estimated length, breadth, and superficial contents of each island, are as follows:

	Length.	Breadth.	Sq. miles.
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	179
Oahu,	46	23	520
Tauai,	28	32	520
Niihau	20	7	80
Taura, } Morokini, }	Little else than barren rocks.		

Established in 1820. Stations on Oahu, at Honoruru; on Tauai, at Waimea; on Maui, at Lahaina; on Hawaii, at Kairua, Waiakea, and Kaavaroa.

#### OAHU.

*Honoruru*.—On the southern side of the island.

Rev. Hiram Bingham, missionary, Elisha Loomis, Printer, Abraham Blatchley, M. D. Physician; and their wives; Levi Chamberlain, Superintendent of Secular Concerns.

#### TAUAI.

*Waimea*.—On the western end of the island.

Samuel Whitney, Licensed Preacher and missionary, and Mrs. Whitney; George Sandwich, native assistant.

#### MAUI.

*Lahaina*.—On the western end of the island.

Rev. William Richards, and Rev. Charles Samuel Stewart, missionaries, and their wives; Betsey Stockton, coloured woman, domestic assistant.

#### HAWAII.

*Kairua*.—On the western side of the island.

Rev. Asa Thurston, and Rev. Artemas Bishop, missionaries, and their wives; John Honorii, native assistant.

*Waiakea*.—On the north-eastern side of the island.

Joseph Goodrich, licensed preacher and missionary, Samuel Ruggles, teacher; and their wives.

*Kaavaroa*.—On the western side of the island, 16 miles south of Kairua.

James Ely, licensed preacher and missionary, and Mrs. Ely. Thomas Hopu, native assistant.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaiakioeva, governor of Tauai, has expressed a determination to establish them in all the districts of the island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honoruru, the number of pupils—children and adults, chiefs and people—was about 700. Fifty natives, who have been taught to read and write by the missionaries, were at the latest dates, employed as schoolmasters. Between two and three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

The number of natives, who attend regularly to the duty of secret prayer, is gradually increasing. At Lahaina alone they are supposed to be at least 70.

The civil war on Tauai has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Rihoriho.

#### MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, missionary, and Mrs. Temple.

Previous to Aug. 20, 1824, thirty-eight tracts had been printed at the mission press, and eight had passed to a second edition. The whole number of copies printed is not far from 40,000. Besides these tracts, which were printed on account of the Board, the Pilgrim's Progress, translated into modern Greek, and a spelling book in the same language, have been printed for the London Missionary Society. The spelling book has gone through two editions. From Malta, as a centre, these publications have been widely circulated.

#### SYRIA.

*Beyroot*.—A sea-port town, at the foot of mount Lebanon, in the Pashalic of Acre. E. long. 35° 50' N. lat. 33° 49'. Population not less than 5,000.

Rev. William Goodell, and Rev. Isaac Bird, missionaries, and their wives.

The press, which, in the last survey, was said to be on the way to Beyroot, was retained at Malta.

"The principal employment of the missionaries, during the year embraced within the periods here mentioned, has been the acquisition of languages. Short excursions have been made to other places; many opportunities have been embraced of conversing with the people; some acquaintances have been formed with individuals, who promise to be extensively useful; schools have been established; and very considerable advances have been made in preparations for future labours."

#### PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

*Jerusalem*.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

Rev. Pliny Fisk and Rev. Jonas King, missionaries.

In a year previous to May 1824, Mr. Fisk had spent seven months in Jerusalem, a longer period than any Protestant missionary had ever spent there before. At the latest dates, both of these missionaries were at Beyroot, and Mr. King was on the point of leaving that place for Smyrna, the three years for which he engaged to serve in this mission having expired.

#### BUENOS AYRES.

One of the South American Republics. Rev. Theophilus Parvin, Missionary.



Mr. Parvin has established an Academy in Buenos Ayres, containing about 70 scholars, all above ten years of age, and some of them children of men high in rank. The Bible is one of the reading books. Several children have been placed by their parents in the family of Mr. Parvin, and submitted entirely to his care and counsel.

In September, a bill passed the legislature declaring, that the right which man has to worship God, according to his conscience, is inviolable in all that Province.

#### CHILI, PERU, AND COLOMBIA.

Republics in South America.

Rev. John C. Brigham, travelling agent.

Mr. Brigham sailed from Boston, in company with Mr. Parvin, July 25, 1823. After acquiring the Spanish language, he crossed the continent to Valparaiso, spent sometime in Chili, and at the latest dates, had arrived at Lima, in Peru. From thence he expected to pass to Guayaquil, Quito, Bogota, and Caraccas, in Colombia. He may reach the United States during the present year.

#### FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Amos Basset, D. D. *principal*.

About 60 heathen youths, from various nations, have, at different times, been members of this school. A large proportion of these youths became hopefully pious, while members of the school. The present number of scholars is 14.

#### SUMMARY.

Whole number of Preachers of the Gospel from this country,	34
Native preachers and interpreters,	6
Labourers from this country, including missionaries, and male assistants,	73
Females, including the wives of the missionaries,	69—148
Stations,	35
Churches organized,	13
Schools,	about 150
Pupils,	about 7,500

#### II. UNITED FOREIGN MISSIONARY SOCIETY.

Missions among the OSAGES-OF-THE ARKANSAS—the OSAGES-OF-THE-MISSOURI—Indians at TUSCARORA, SENECA, and CATARAUGUS, on the western

borders of the State of New York—at MACKINAW, in Michigan Territory—at MAUMEE, in the State of Ohio—and among the American Emigrants in the island of HAYTI.

#### THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

*Union*.—Among the Osages of the Arkansas, on the West bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, missionary, Dr. Marcus Palmer, physician, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, assistant missionaries, farmers, and mechanics; seven females.

*Hopefield*.—About four miles from Union. Commenced in 1822.

Rev. William B. Montgomery, missionary; C. Requa, superintendent of secular concerns.

The number of pupils in the school at Union is 26. Hopefield is an agricultural settlement containing eleven Indian families, all attentive to religious instruction, and acquiring the habits and customs of civilized life.

*Harmony*.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles south-west of Fort Osage.

Rev. Nathaniel B. Dodge, missionary, Dr. William Belcher, physician, Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, teachers, farmers, and mechanics; and six females.

*Neosho*.—On a river of that name, about 80 miles south-west of Harmony. Commenced in 1824.

Rev. Benson Pixley, missionary, Samuel B. Bright, farmer; and two females.

Neosho is an agricultural settlement, containing ten Indian families. The number of children in the school at Harmony, is 46.

#### INDIANS IN NEW YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca, and Cataraugus.

*Tuscarora*.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; es-

established by the New York Missionary Society about twenty years before.

Rev. David M. Smith, temporary missionary.

The mission church contains 17 members.

**Seneca.**—About four or five miles from Buffalo, near the outlet of lake Erie. Commenced by the New York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomas S. Harris, missionary.

The mission church at this station contains four Indian members. The school consists of 43 members.

**Cataraugus.**—A few miles from the east shore of lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

William A. Thayer, superintendent, and Gilbert Clark, and H. Bradley, assistant missionaries.

A meeting-house has lately been erected by the Indians, and dedicated to the worship of Almighty God. The school is reported to contain 40 scholars.

#### INDIANS IN THE MICHIGAN TERRITORY.

**Mackinaw.**—On the island of Michilimackinack. Commenced in 1823.

Rev. William M. Ferry, missionary, Martin Heydenburk, assistant missionary; and three females.

#### INDIANS IN OHIO.

**Maumee.**—On a river of that name, near Fort Meigs, Wood county.

This mission was established by the Synod of Pittsburgh, and, on the 25th of October was transferred to the U. F. M. S. Its school contains 25 scholars. The names of the missionaries are not known.

#### HAYTI.

Commenced in 1824, among the coloured people who have lately removed from the United States, estimated at more than 5,000.

Rev. Benjamin F. Hughes, superintendent, and Rev. William G. Pennington, assistant missionary.

#### GENERAL REMARKS.

We have not had the means of knowing who of the missionaries of this Society are married men. It is understood, however, that most of them have wives; and that there are besides eight unmarried females connected with the missions.

Number of stations,	10
Number of labourers, male and female, (as stated in a late official survey,)	55
Number of pupils in the schools,	230

### III. AMERICAN BAPTIST BOARD OF MISSIONS.

MISSIONS IN BURMAH—WESTERN AFRICA—among the CHEROKEES—the CREEKS—and the INDIANS IN MICHIGAN and INDIANA.

#### BURMAH.

An empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9 to 26 N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon and Ava.

**Rangoon and Ava.**—The former of these places is the principal seaport of the empire, on the north bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.—Ava is the seat of government. It is on the Ah-ra-wah-tee, 350 miles above Rangoon.

Rev. Adoniram Judson, D. D. Rev. Jonathan D. Price, M. D. Rev. George H. Hough, Rev. Jonathan Wade, and Rev. George D. Boardman, missionaries; Mr. Hough is also a printer.

The war in Burmah has interrupted this mission for the two years past, and great fears were entertained with respect to the safety of Dr. Judson and his wife, and Dr. Price. But, as was stated at the close of our last volume, these fears are now happily removed, Dr. Judson and his wife, with others, having been sent to the English army, by the government of Burmah, to obtain a peace. The late interruptions, disturbances, and perils, will probably be overruled to the furtherance of the mission.\*

#### WESTERN AFRICA.

**Monrovia.**—In Liberia, the residence of a colony of free coloured people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, coloured man, missionary.

The Rev. Calvin Holton was lately ordained at Beverly, Mass. with a view to labouring as a missionary among the natives near the colony.

\* Later accounts have rendered this intelligence doubtful.

## THE CHEROKEES.

*Valley Towns.*—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, missionary; Thomas Dawson, steward and superintendent of schools; Isaac Cleaver, farmer and mechanic; James Wafford, Interpreter; Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers.

*Nottle.*—Sixteen miles from the Valley Towns, and the site of a school.

## THE CREEKS.

A tribe of Indians in the western part of Georgia, and the eastern part of Alabama. Population about 16,000. Commenced in 1823.

*Withington.*—On the Chatahooche river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, missionary, Mr. Simons, and Miss Compere, teachers.

## INDIANS IN MICHIGAN.

These Indians are the Putawatomes and Ottawas.

*Carey.*—On the river St. Josephs, 25 miles from Lake Michigan, and 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac McCoy, missionary, Johnston Lykins, and William Polke, teachers; Fanny Goodridge, teacher.

The number of Indian pupils is 70—46 males, and 24 females.—With respect to the progress of the mission, Mr. McCoy thus writes under date of May, 3, 1825, to a clergyman of Boston.

"The whole number baptized since November last, is 21; thirteen of whom are Indians, who, with three formerly baptized, make the number of natives now connected with us by spiritual ties, sixteen."

*Thomas.*—A station among the Ottawas, about 120 miles N. E. of Carey; and the site of a school.

## INDIANS OF INDIANA.

These Indians are the Miamies and Shawnees.

*Fort Wayne.*—At the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Mr. McCoy, in 1820; but he removing to Carey, this station is now vacant.

## IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the CREEKS, CHEROKEES, WYANDOTS, and MOHAWKS.

## THE CREEKS.

*Coweta.*—In Georgia. Commenced under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Missionary; Andrew Hammil, teacher.

More than a year ago, there was a school here of 40 scholars. The present state of the mission we have not the means of knowing.

## THE CHEROKEES.

There are three stations among the Cherokees, called the Upper, Lower, and Middle missions. The names of the missionaries are not known.

## THE CHOCTAWS.

A mission has been established by the Mississippi Conference among the Choctaws.

Rev. William Winans, Superintendent.

## THE WYANDOTS.

Indians in the northern parts of the state of Ohio.

*Upper Sandusky.*—On Sandusky river, about 40 miles south of the bay of the same name. Commenced in 1821.

Rev. James B. Finley, missionary.

"Their wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, and the scalping knife, and the rifle, and the destructive bow, are yielding the palm to the axe, the plough, the hoe, and the sickle."

## THE MOHAWKS.

*Grand River.*—In Upper Canada.

Rev. Alvin Torry and Rev. William Case, missionaries.

## V. PROTESTANT EPISCOPAL CHURCH.

*Green Bay.*—In Michigan Territory. The principal tribe of Indians is that of the Menominees. A number of the New York Indians have lately removed thither. Commenced October 1824.

Rev. Mr. Nash, missionary, Rev. Eleazar Williams, agent, Albert G. Ellis, catechist and schoolmaster.

## VI. UNITED BRETHREN.

*Spring-Place.*—Among the Cherokee Indians, within the chartered limits of Georgia, and about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Rena and Schmidt, missionary.



*Oochelogy.*—About 30 miles from Spring-place, in a southerly direction. Commenced in 1821.

Rev. John Gambold, missionary, John G. Proske, teacher.

The Moravian Church in this nation contains from 20 to 30 Indian members; and the school at Spring-place about 30 scholars.

*New Fairfield.*—A settlement in Upper Canada.

The following brief history of this branch of the Brethren's missions, is extracted from their quarterly publication.

"Before the American Revolutionary war, the Brethren had three flourishing settlements on the river Muskingum, Salem, Gnadenhuetten, and Schoenbrunn. In 1782, these places were destroyed and the inhabitants partly murdered, partly dispersed. Fairfield, in Canada, was built by such of the Indian converts as were again collected by the missionaries. In 1798, the land belonging to their former settlements on the Muskingum, having been restored to the Brethren, by an act of Congress, a colony of Christian Indians was sent thither to occupy it, and a new town built on that river, called Goshen. The greater part of the Indian congregation, however, remained at Fairfield, the missionaries entertaining hopes, that from thence the Gospel might find entrance among the wild Chippeway tribe, inhabiting those parts. During the late war, Fairfield was destroyed; but the inhabitants being again collected in one place, they built a new settlement higher up the river, and called it New Fairfield."

Goshen is not now to be reckoned as one of the Brethren's missionary stations, the new Christian Indians

who were there having joined their brethren at New Fairfield.

The United Brethren's Society exists chiefly in Europe. It commenced its foreign operations nearly a century ago, and has now about 30 settlements, 170 missionaries, and 30,000 converts.

#### VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

*Monroe.*—Among the Chickasaws; a tribe of Indians, whose country is included within the chartered limits of the States of Mississippi and Alabama; population about 6,500.

Rev. T. C. Stewart, Missionary.

#### GENERAL SUMMARY.

From the preceding Survey, it appears, that the number of stations, missionaries, &c. under the patronage of Societies in the United States, (at least, so far as we have the means of knowing,) is as follows:

Number of Stations,	- - - -	64
Number of male missionaries		
(of all classes,)	- - - -	127
Number of pupils in the Mission		
schools, about	- - - -	8,000

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

*In the month of December.*

To the American Board, \$3,655.35. Among the donations to the permanent fund, we notice \$1000 by the Rev. Dr. Woods, of Andover.

The Treasurer of the Missionary Society of the Synod of South Carolina and Georgia, acknowledges the receipt of \$559 for the month ending 31st Dec. 1825.

### ORDINATIONS AND INSTALLATIONS.

Nov. 2.—The Rev. SAMUEL N. SHEPARD was ordained over the church and congregation in East Guilford, Con.

Dec. 21.—The Rev. STEVEN M. WHEELLOCK, over the Congregational church and society at Warren, Vt. and the Rev. George Freeman, as an evangelist.

Dec. 29.—The Rev. THOMAS RUS-

SELL SULLIVAN was ordained at Keene N. H.

Jan. 4.—The Rev. CHARLES FITCH was installed at Holliston, Mass. Sermon by the Rev. Mr. Wisner, of Boston.

Jan. 4.—The Rev. HARLEY GOODWIN, New Marlborough, as Colleague with the Rev. Jacob Catlin. Sermon by the Rev. Mr. Yale, of New Hartford, Con.

Jan. 4.—The Rev. ROYAL WASHBURN, over the first church and society in Amherst. Sermon by the Rev. Professor Stuart of Andover.

Jan. 4.—The Rev. SOLOMON LYMAN, over the two churches in Pittstown, N. Y. Sermon by the Rev. Mr. Prince.

Jan. 6.—The Rev. THEOPHILUS PARVIN, of the South American Mission at Philadelphia. Sermon by the Rev. Mr. M'Alla.

Jan. 11.—The Rev. MANNING ELLIS, Pastor of the church at Brookesville, Me. Sermon by the Rev. Professor Smith, of Bangor.

Jan. 11.—The Rev. JOSHUA BARRETT, over the Second Congregational church and society in Plymouth, Mass. Sermon by the Rev. E. Pratt, of Barnstable.

Jan. 15.—The Rev. THOMAS E. VERMILYE, as Pastor of the Presbyterian church in Vandewater-street, New York. Sermon by the Rev. Dr. Rowan.

Jan. 19.—The Rev. WILLIAM W. PHILLIPS, late Pastor of the Presbyterian church in Pearl-street, New York, was installed Pastor of the church in Wall-street. Sermon by the Rev. Dr. Rowan.

Jan. 21.—The Rev. ISAAC WILLEY, over the Congregational church and society in Rochester, N. H. Sermon by the Rev. President Tyler, of Dartmouth College.

The Rev. ALONZO KING, over the Baptist church at North Yarmouth. Sermon by the Rev. Mr. Chapin.

The Rev. WILLIAM H. JORDAN, at Windsor, N. C. Sermon by Elder Patterson.

The Rev. JAMES D. KNOWLES, over the second Baptist church and society in Boston. Sermon by the Rev. Prof. Chase, of the Baptist Theological Seminary at Newton.

Mr. I. T. BROOKS, and Mr. I. T. WHEAT, to the office of Deacons, at Alexandria, D. C. by Bishop Moore.

## PUBLIC AFFAIRS.

FEW events of importance have recently transpired in the political world. The war of the GREEKS is dragged on with the same alternations of fortune as heretofore. The Turkish army, which, after laying waste a considerable portion of the Morea, stopped in its devastating progress to besiege Missolonghi, has been frustrated in its attempt upon that fortress, and is in its turn obliged to act on the defensive against the besieged. But in consequence of a fresh expedition from Egypt, a crisis seems to be approaching which the friends of Greece regard with some solicitude. A fleet of fourteen frigates and forty-two brigs, besides corvettes, fire-ships, and a large number of transports, sailed from Alexandria on the 17th of October, carrying with them 18,000 infantry, and 1000 cavalry. On the other hand it is said that the Greek fleet is more formidable than ever before—consisting of one hundred vessels well equipped, and twenty-seven fire-ships, with bold and skilful commanders.

In Spain the zeal of the Catholics

has so far yielded to the force of circumstances as to give up the re-establishment of the inquisition. The pope's nuncio at Madrid states that "his holiness considers it impolitic under present circumstances, because the effervescence of the passions, added to human weakness, might sometimes render the inquisition hurtful in the hands of parties, by turning it aside from its holy and primitive object, and thus rendering it more odious than profitable." It is said also that the pope has declared that unless Spain shall speedily subjugate, or come to some adjustment of her affairs with her South American colonies, he will be under the necessity of recognising the bishops chosen in those countries. This measure is obviously the dictate of policy. The manner in which his late 'encyclic' was received in the South American States, no doubt admonishes his holiness that his authority over these countries is held by a precarious tenure.

IN ENGLAND the enemies of negro slavery pursue their object

with unremitted ardour. At a very large meeting at Norfolk, October 20th, at which the high sheriff of the county presided, various resolutions were passed declaring the iniquity of slavery, its incompatibility with the rights of men, and with the principles of Christianity; and expressing a determination to use all proper means not only for its immediate mitigation, but for its total extinction at the earliest and safest practicable period. The meeting was addressed by Mr. Fowel Buxton, in his characteristic bold and fervid manner; by Lord Calthorpe, Lord Suffield, Lord Bentinck, and other gentlemen of distinction. The resolutions were unanimously carried, and a petition directed to be presented to both houses of Parliament. Nearly one hundred members of the common council of London have desired the lord mayor to call a special court to consider the propriety of sending a similar petition to Parliament.

A treaty of peace and amity between England and Brazil was signed at Rio Janeiro on the 18th of October. It is stipulated on the part of the emperor Don Pedro, that the slave trade shall be prohibited and treated as piracy after four years.

DOMESTIC.—The attention of Congress during the present session has been chiefly directed to measures suggested by the President's message. A favourite subject of legislation, both with the general and State governments, is internal improvement, particularly *canals*. The powerful impulse which has been given to the public mind by the example of New-York will probably have its period, like all popular impulses; yet judging from the numerous projects which have been undertaken or recommended, the 'spirit of canalling' is not likely to subside without having produced very important benefits to the country.

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#### TO CORRESPONDENTS.

C. C. has our thanks, but as his piece had already appeared in the 'poet's corner' of a newspaper we must decline reprinting it.

The use of  $\sigma$  as a final letter, instead of  $\varsigma$ , as alluded to by J. P. W., was occasioned by necessity. The error was marked in the proof, but remained uncorrected by the printer, from a deficiency of the proper letter in the font from which the notes were printed.

Anonymous reviews are not admissible, however well written.

The four sheets of one who calls himself "a stripling in divinity" would have been more welcome if they had come post paid.

We regret having been obliged to leave a communication, mailed at O—, Mass. in the hands of the post-master. It consisted of several sheets in an envelope marked so many [printed] *sheets* post paid. An additional postage of several times the sum paid by the writer was charged at the office here.

The piece alluded to by our correspondent at H—, N. Y. was gratefully received; the 'request,' of which he speaks, was made by the former publisher without our knowledge. The Society, in whose behalf he writes, has our thanks for the aid they proffer in extending the circulation of our work.